DOCUMENT RESUME

ED 148 524 RC 010 251

TITLE Public Hearings on Native American Vocational Education (November, 1976-January, 1977). NACVE Task Force on Native American Vocational Education.
INSTITUTION National Advisory Council on Vocational Education, Washington, D.C.; National Advisory Council on Vocational Education, Washington, D.C. Task Force on Native American Vocational Education.
PUB DATE Feb 77
NOTE 159p.

EDRS PRICE MF-$0.83 HC-$8.69 Plus Postage.
DESCRIPTORS Adult Education; Agency Role; *American Indians; *Career Awareness; Counseling; Curriculum Development; Educational Needs; Elementary Secondary Education; Facilities; *Federal Legislation; Financial Support; Geographic Location; *Hearings; Information Dissemination; *Needs Assessment; Reservations (Indian); Synthesis; *Vocational Education
IDENTIFIERS *Education Amendments 1976

ABSTRACT

Summarizing hearing procedures and findings, this document includes testimony presented at hearings conducted by the Task Force on Native American Vocational Education. Held between late 1976 and early 1977 at Rapid City, South Dakota; Albuquerque, New Mexico; Seattle, Washington; and Washington, D.C.; these hearings address the current status of Indian vocational education under the provisions of the Education Amendments of 1976 (PL 94-482). Major findings are presented as follows: there are two types of facilities needed--schools on or very near the reservations and area schools which can serve small tribes or a group of tribes; there is a critical need in elementary through adult education programs for information regarding options in employment and student assessment of interests and aptitudes; and until other segments of education are improved, vocational education programs will have to include components of remedial reading, writing, and computation. Major Task Force recommendations are represented as follows: that the legislation be amended to require the Bureau of Indian Affairs (BIA) to match vocational education funds appropriated via the U.S. Office of Education (USOE); that the BIA and USOE share the responsibility for administering and monitoring these funds; that the USOE and BIA provide technical assistance to tribes submitting proposals under this legislation; that proposal evaluation criteria consider the special needs of the diverse populations to be served; and that tribes determine their own education priorities. (JC)

Documents acquired by ERIC include many informal unpublished materials not available from other sources. ERIC makes every effort to obtain the best copy available. Nevertheless, items of marginal reproducibility are often encountered and this affects the quality of the microfiche and hardcopy reproductions ERIC makes available via the ERIC Document Reproduction Service (EDRS). EDRS is not responsible for the quality of the original document. Reproductions supplied by EDRS are the best that can be made from the original.

ED148524

SCOPE OF INTEREST NOTICE
The ERIC Facility has assigned this document for processing to: RC

In our judgement, this document is also of interest to the clearinghouses noted to the right. Indexing should reflect their special points of view.
CE

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

Task Force on
Native American Vocational Education

HEARINGS

The National Advisory Council on Vocational Education was created by the Congress through the Vocational Education Amendments of 1968. Its twenty-one members, drawn from business, labor, education and the general public are appointed by the President. The Council is charged by law to advise the Commissioner of Education concerning the operation of vocational education programs, make recommendations concerning such programs, and make annual reports to the Secretary of Health, Education and Welfare for transmittal to Congress.

Members of The National Advisory Council on Vocational Education*

Frank Cannizzaro
Preston C. Caruthers
Marvin J. Feldman
Russell H. Graham, Vice Chairperson
Caroline Hughes
Thomas A. Jackson
Walter K. Kerr
Virla R. Krotz
Louis L. Levine
Malcolm R. Lovell, Jr.
Duane R. Lund

Donald N. McDowell
Warren W. Means
Gwendolyn Newkirk
Robert B. Pamplin, Jr.
JoAnn Cullen Perotti
Irene E. Portillo
Roman Pucinski
Roger Semerad
John W. Thiele, Chairperson
Margo L. Thornley
(*through January, 1977)

Executive Director: Reginald Petty

Members of the Task Force on Native American Vocational Education

Warren W. Means, Co-Chairperson
Donald N. McDowell, Co-Chairperson

Virla R. Krotz
Duane R. Lund
Margo L. Thornley

Staff: Ruth S. Tangman

The members of the Task Force gratefully acknowledge the assistance of the members of the National Advisory Council on Indian Education, particularly the Chairperson Mr. Thomas Thompson and Acting Executive Director Stuart Tonemah. Appreciation is also extended to the Chairpersons and Executive Directors of State Advisory Councils on Vocational Education and State Department and Bureau of Indian Affairs staffs who attended the hearings and provided supporting documents. Our greatest appreciation is extended to the witnesses who shared their knowledge and experience with us.

Washington, D. C.
February, 1977

The National Advisory Council on Vocational Education 425 13th Street, N.W. Suite 412, Washington, D.C. 20004 (202) 376-8873

PUBLIC HEARINGS ON NATIVE AMERICAN VOCATIONAL EDUCATION

NATIONAL ADVISORY COUNCIL · VOCATIONAL EDUCATION

November 1976 - January 1977

NACVE TASK FORCE ON NATIVE AMERICAN VOCATIONAL EDUCATION

SECTION PAGE

INTRODUCTION v

Purpose.. v
Hearing Locations.............................. v

PROCEDURES vi

Trial Run...................................... vi
Potential Witness Identification............... vi
Invitations to Participate and Public Notices... vi
Hearing Procedures............................. vi
Evaluation of the Rapid City Hearing........... vii

OBSERVATIONS ON THE CURRENT STATUS OF VOCATIONAL EDUCATION FOR NATIVE AMERICANS 1

- Secondary-level vocational education programs.. 1
- Postsecondary vocational education........... 3
- Vocational education viewed by Indian people.. 4
- Flexibility in regulations.................. 4
- Supporting services......................... 5
- Funding authorized through The Education Amendments of 1976.......................... 5
- Testimony received during the Washington, D.C. and Seattle, Washington hearings........ 6
- Planning, implementation and evaluation...... 7

SUMMARY OF FINDINGS. 7

- FACILITY LOCATION............................ 8
- CAREER AWARENESS............................. 8
- CURRICULUM................................... 9

SECTION PAGE

RECOMMENDATIONS 11

NOVEMBER 22, 1976: RAPID CITY, SOUTH DAKOTA 15

Written Testimony Submitted:

Mr. John Ballard.............................. 17
Mr. W. Larry Belgrade.......................... 23
Mr. Ernest Bighorn............................. 27
Mr. Larry Kitto................................ 28
Mr. Roy J. LaFontaine.......................... 36
Ms. Ruth A Meyers.............................. 38
Mr. David B. McGuigan.......................... 40
Mr. Albert J. Racine........................... 41
Mr. James Shanley.............................. 45
Mr. Thomas Shortbull........................... 47
Ms. Harriet Skye............................... 50

List of Persons Who Submitted Oral Statements....................................... 55

Additional Documentation Submitted.............. 56

DECEMBER 15, 1976: ALBUQUERQUE, NEW MEXICO 57

Written Testimony Submitted:

Mr. Al Joseph.................................. 59
Mr. John L. Peterson........................... 63
Mr. James Tutt................................. 66
Ms. Taisa Young................................ 69

List of Persons Who Submitted Oral Statements....................................... 74

Additional Documentation Submitted.............. 75

DECEMBER 16, 1976: SEATTLE, WASHINGTON 77

Written Testimony Submitted:

Ms. Terri Bariquit............................. 79
Mr. Herbert L. Barnes.......................... 82

SECTION PAGE

Ms. Evelyn Blanchard and Ms. LaDonna Harris..... 83
Mr. Theodore George.......................... 86
Mr. Verdell Jackson.......................... 89
Mr. Clyde Lynn............................... 91
Mr. Eli Reyes................................ 93
Ms. Joyce Reyes.............................. 94
Mr. Leroy Seth............................... 100
Ms. Celia Thomas and Ms. Beth Willis......... 106

List of Persons Who Submitted Oral Statements.................................. 110

Additional Documentation Submitted............. 111

JANUARY 12, 1977: WASHINGTON, D. C. 113

Written Testimony Submitted:

Mr. Andrew X. Akins........................... 115
Mr. A. T. Anderson............................. 118
Mr. Edward DiCenso............................. 121
Mr. Lester Gemmill and Mr. Larry Barger......... 124
Mr. Sid George.................................. 125
Inter-Tribal Council of Michigan................ 128
  Bay Mills Chippewa Reservation............... 129
  Saginaw Chippewa Indian Tribe, Inc. 130
  Keweena Bay Indian Tribal Council............ 132
Hannahville Indina Reservation................. 134
Mr. Calvin Issac................................ 136
Mr. Cy Maus..................................... 139
Mr. Bruce McConnell............................. 142
Mr. James Sappier............................... 145
Mrs. Minerva White.............................. 150

List of Persons Who Submitted Oral Statements.................................. 153

Additional Documentation Submitted............. 154

BIBLIOGRAPHY
[There is a bibliography (Additional Documentation Submitted) following the list of Oral Statements, at the end of each hearing section. These documents are available only from the source cites.]

APPENDIX A 155

APPENDIX B 156

THE NATIONAL ADVISORY COUNCIL ON VOCATIONAL EDUCATION

TASK FORCE: NATIVE AMERICAN VOCATIONAL EDUCATION

REPORT OF PUBLIC HEARINGS

Purpose: The purpose of conducting these four regional hearings was to gather information regarding the effectiveness and current status of Indian vocational education and to receive comments regarding the provisions of the Education Amendments of 1976, P.L. 94-482, pertaining to Indian vocational education (Section 103). The intent of this report is to analyze this information and develop recommendations for rules and regulations and/or amending legislation to implement P.L. 94-482, Section 103. (See Appendix A)

Hearing Locations:

Mountain Plains Area
November 22, 1976; Rapid City, South Dakota

West/Southwest/Midwest
December 15, 1976; Albuquerque, New Mexico

Northwest and Alaska
December 16, 1976; Seattle, Washington

South and East
January 12, 1977; Washington, D. C.

The following report is a summary of the procedures and findings of the hearings conducted by the Task Force. The narrative text of written testimony is presented, as well as a list of witnesses at each hearing and a notation of supporting documentation received. Oral testimony has been analyzed and was considered in the development of the summary; however it is not available in written form. Copies of this report will be disseminated to all witnesses and observers present at the hearings, appropriate members of the United States Congress and their staffs, the U. S. Office of Education, the Bureau of Indian Affairs, the State Advisory Councils on Vocational Education, and State Departments of Vocational Education, upon approval of the contents by the members of the National Advisory Council on Vocational Education.

p. iii blank

PROCEDURES

Trial Run

The November 22, 1976, hearing in Rapid City, South Dakota was conducted as a "trial run", i.e., to determine whether or not the hearing process was a feasible and effective means for gathering information.

Potential Witness Identification:

Recognizing that the legislation emphasized the role of tribes as central to the provision of Indian vocational education, the Indian controlled community colleges were contacted to provide witnesses knowledgeable of vocational education programs designed to meet the specific needs of Indians and because these witnesses have experience in contracting for such programs. The Task Force also requested the assistance of the only Indian SACVE Chairperson, Mr. Larry Kitto (Minnesota), and the advice of the Chairperson of the National Advisory Council on Indian Education, Mr. Thomas Thompson. (See Appendix B)

Invitations to Participate and Public Notices:

Witnesses were invited by formal memoranda from the Task Force. Invitations to observe the proceedings were sent to a list of individuals, agencies, and organizations who had been identified by national Indian organizations, members of the National Advisory Council on Vocational Education or the National Advisory Council on Indian Education; to all members of the House Committee on Education and Labor and the Senate Committee on Labor and Public Welfare; to individuals in the U. S. Office of Education and the Bureau of Indian Affairs who were known to have an interest in the legislation; and to the State Directors of Vocational Education, SACVE Chairpersons and Executive Directors in the region. In addition, notice of the hearing was published in the Federal Register fifteen days prior to the hearing and notices were sent to local media, AP and UPI wire services, and the Education Daily.

Hearing Procedures:

The hearing was opened by the Task Force Co-Chairpersons. Members of the Task Force, witnesses and observers were introduced. Each witness was allowed approximately twenty minutes for oral testimony, followed by questions from the Task Force. The Task Force also requested a written statement from each witness and accepted any supporting documentation. In accordance with regulations of the Federal Advisory Committee Act, the proceedings were tape recorded to maintain an accurate record.

After all invited witnesses were provided opportunity to present testimony, the Task Force accepted statements from anyone present who wished to comment. The Task Force Chairpersons announced that the hearing record would remain open until January 12, 1977, to receive any additional comments and/or documents for Task Force consideration.

Evaluation of the Rapid City Hearing:

The members of the Task Force met on November 23, 1976 to review their individual notes and observations of the preceding day. Members of the Task Force agreed unanimously that the hearing procedures, including preparation and conduct should be continued in the remaining three sites, pending Council approval. Witnesses for the remaining hearings were to be invited based upon recommendations received through the members and staff of the National Advisory Council on Indian Education and approved by the NACVE Task Force Co-Chairpersons.

On December 6, 1976, NACVE approved continuation of the hearings.

Note: In this report the term "reservation" means pueblos, villages, rancheros, and other terms designating Indian communities.

OBSERVATIONS ON THE CURRENT STATUS OF VOCATIONAL EDUCATION FOR NATIVE AMERICANS

Program components for positive input in Indian education must be extensively developed into the present vocational education structure. A major concern expressed by many witnesses is to develop a mechanism consistent with a comprehensive and coordinated policy. The development of this policy should involve the Indian community and be based on needs, interests and abilities of individuals entering the job market.

With few notable exeptions, there are virtually no adequate secondary-level vocational education programs available on or near Indian reservations. Testimony and documented reports were submitted by a few states and a school district detailing attempts to involve Indian participation. These include the states of Wisconsin, Minnesota, and Michigan, and Social District No. 9, Browning, Montana.

Several witnesses did state the belief that Indian students are enrolled in some high school vocational courses. However, states are often unable to identify Indian students or the programs. This Task Force finds it difficult to believe that such a program could be functional in meeting the needs and priorities of the tribes.

Only in exceptional cases, where programming was designed to meet Indian needs, did we note a coordination between training offered and job availability. Tribal representatives frequently documented current and potential jobs available on or near their reservations which their people are not trained to fill. They also presented testimony of persons trained in skills that could not be utilized by their community. In several situations, the Ft. Mojave, San Carlos and the Navajo Nation, will have to hire non-Indians to fill tribally funded positions and occupations. Several Tribal Chairmen emphasized the need for trained personnel to implement tribal economic development plans and attract outside industry to reservation areas. Yet unemployment figures of 40-90% were cited by most witnesses.

United Tribes of North Dakota Educational Technical Center and the educational programs of the Minnesota Chippewa Tribe are two rare examples of Indian-controlled programs. They span the secondary and postsecondary levels. Both employ a majority of Indian personnel and had to use a variety of sources for funding. Although opinions differ on the subject of residency requirements for participation in many programs, highlighting some of the activities of the North Dakota Center mentioned earlier may be illustrative. For example:

> An important feature of this institution is its comprehensive approach to Indian education. It strives to maintain a residential learning environment which they feel is crucial if students are to make a gradual transition to life off the reservation. The adjustment becomes a necessity given the limited occupations available on the reservations. This environment is reinforced with counseling, job placement, legal and medical services and an intensive one-year training program in ten career fields. Students who enter without a high school diploma attend classes to improve their reading and mathematics skills and are encouraged to work towards the GED. All classes are conducted under the principle of individualized instruction. An integral part of this program is mandatory classes in personal development.
>
> The most pressing problem involves personal and social problems engendered by severe poverty and the systematic destruction of a culture. A fixed budget for three years and sporadic follow-up studies are concerns which challenge the improvement of known problem areas.

The testimony texts of this center and the one in Minnesota are included in the Rapid City Hearing section of this report.

Postsecondary vocational education is improving through the addition of Indian Community Colleges and existing BIA-supported schools. It was suggested that BIA expand the list of "acceptable" institutions receiving funds to include vocational programs administered by Indian Community Colleges. Funded through Higher Education Act Title III monies for Developing Institutions, the Indian Community Colleges hold promise of being able to provide a variety of certificate and associate degree programs for Indian students. Witnesses representing American Indian Satellite Community College in Winnebago, Nebraska; Oglala Sioux Community College, Pine Ridge, South Dakota; Turtle Mountain, Standing Rock, Little Hoop Community Colleges in North Dakota; and Miles City Community College in Montana provide testimony to show the progress of their institutions. The effective coordination and assistance being maintained with existing community colleges in their respective states is also mentioned.

The President of Turtle Mountain Community College, Mr. Belgrade, gives a historical perspective of earlier non-localized opportunities and their failings. He cautions that present efforts should avoid disparities between skills attained and job availability, and in-service education promised and education received. He further indicates a need for a coordinated curricula program with on-reservation classes.

The President of Southwestern Indian Polytechnic Institute (SIPI) in Albuquerque, New Mexico, reports his institution hopes to provide additional support to Indian-controlled institutions and possibly extend cooperating institutional status. SIPI is one of the two BIA-supported postsecondary institutions with an emphasis on training in vocational education areas. (The other is Haskel Institute, Lawrence, Kansas. BIA also funds the Institute of American Indian Arts in Santa Fe, New Mexico, which emphasizes education in the fine arts.)

Vocational education is often misunderstood by Indian people. Witnesses recall personal memories of early "manual arts" training in boarding schools and the skills training during the "Relocation" policy of the BIA. Other witnesses' oral testimony indicate why many view vocational courses as providing "survival skills", such as personal or object maintenance. The stigma of its being "second class education" was also mentioned.

It was felt that several basic steps must be initiated to combat these stereotypes and promote views compatible with the philosophy of self-determination and tribal sovereignty. These steps should: 1) encourage counseling in the early grades; 2) determine and administer a career-oriented vocational education program; 3) demand accountability of sponsoring agencies in reviewing the effective functionalism of programs; and 4) determine standard procedures and qualifications for counselors guiding students at all levels of pre- and post-secondary education. It was the opinion of several witnesses that full-time training without an employment component is economically impossible for many Indians. The need for counseling and guidance is stated consistently.

Flexibility in regulations will be extremely important. This flexibility should be in accordance with the commercial need of an area. The culture, size, location and unique problems of each tribe will have considerable influence upon the priorities each will assign to vocational education. For example, the Yakima Nation placed high priority on the need for Indian teachers and counselors, and less emphasis on the location of the facility. Those tribes which are more isolated, e.g., in the Southwest and Mountain Plains areas, state a priority consideration will be the location of the institution. A multi-tribal and/or regional approach appears to be an alternative for tribes with large urban populations which may also serve the needs of their rural and/or reservation people. The Director of Research and Cultural Studies of the Institute of American Indian Arts also suggested to those who are planning delivery systems for vocational education, that they consider tribes as virtual emerging nations and give them at least the same consideration that is provided to U.S. Trust Territories.

Supporting services will have to be coordinated with vocational programs to prevent a high drop-out rate. Alcoholism, unemployment, poor nutrition, high birth rate, and all of the other social problems present in American society are remagnified in Indian communities. In order to develop and maintain a sufficient learning atmosphere, it is necessary to alleviate as many of the students' other problems as possible. The variety of social problems may not be the traditional responsibility of the school. However, the school can provide the means for addressing many of them.

The funding authorized through The Education Amendments of 1976 is inadequate alone to meet the needs of American Indians. Many needed programs would be found lacking (many are) if reliance upon federal funding now in existance was the only source available to the Indian community. Although the Indian population is approximately 1% in the category specified in the legislation, Indian youth have an unemployment rate significantly higher than the majority of the population. (The exact figure is unknown but may easily double that of unemployed Black youth, the group usually stated as having the nation's highest rate of unemployment.) Furthermore, the median unemployment rate among Indians may also be considerably higher. This would obviously necessitate an expansion of the population figure considered in the formula for determining level of authorization.

Because few institutions exist which are prepared to provide secondary-level vocational education, there will need to be an initial expense for construction and equipment, which will exceed the current funding. The Bureau of Indian Affairs, with a multi-million dollar backlog of construction projects, may have to consider Indian education priorities and provide support for a portion of this appropriation.

Several witnesses strongly emphasized their concern regarding the small amount of state dollars currently being provided to develop and maintain vocational education programs for Indians. They felt this small amount might be reduced when states realize there are now set-asides for tribes. Many witnesses seemed to feel that a lack of "hard money" commitment on the part of local districts and the state agency is a definite and recognized threat to the longevity of locally operated programs. All agree that provision will have to be made to avoid federal funds being used to supplant state funds.

Testimony received during the Washington, D. C. and Seattle, Washington hearings also concerned the unique situation of tribes which are not "federally recognized." Some witnesses suggested there should be a re-examination of the federal definition of "Indian." The Penobscot and Passamaquoddy Tribes of Maine sent five witnesses to state their concerns for access to educational programs. Similar concerns were expressed by a Wampanoag representative from Massachusetts and by individual citizens during the Seattle, Washington hearing. P. L. 94-482 specifies that the tribes which are funded must be those which are recognized. Other observations noted by witnesses state: 1) CETA funds are for older youth and adults who are out of school; 2) eligibility for CETA often limits its clientele to the most poorly educated which makes college vocational coursework impractical; 3) BIA is not vocationally oriented in curriculum or program development; 4) Indians now residing away from tribal areas or from non-recognized tribes have little, if any, vocational education opportunities; and 5) adult education is a priority item in many localities which would require basic or advanced training to assist residents in securing, enhancing or advancing employment.

There is a great need to provide for orderly planning, implementation and evaluation. If tribes are to plan adequately to meet their economic development needs and the needs of the people to participate in that development, there should be technical assistance provided for an orderly planning process, for example:

1. The tribe should develop an overall economic development plan which will determine the utilization of natural and human resources in quantifiable and qualifiable terms.
2. Funds should be provided for the development, construction, and/or renovation of facilities and the lease/purchase of equipment.
3. Adequate funding should be appropriate to conduct the educational program, including teacher training, curriculum development, and guidance and counseling as well as to provide for research, development and evaluation.
4. The tribe should have a thorough knowledge and understanding of all federal programs affecting them, location of all available monies and exposure to grantsmanship which can offer alternatives otherwise unavailable.

5. Indian representatives should be appointed to advisory boards and should be involved in policy-making decisions at local, state and federal levels.

- FACILITY LOCATION:

  The best interests of Indian students will be served if there are two types of facilities available -- (1) schools on or very near the reservation, for reservations with populations large enough to justify a variety of course offerings, and (2) area schools to serve small tribes or a group of tribes needing skill training in a specific occupational area. Witnesses felt that, in most cases, attempts should be made to provide as many educational options as possible on or near reservations. It was frequently stated that many students have families and cannot afford to move. Inadequate transportation, accessibility to transportation and service roads that are poor and often impassible should also be considered. In the case of small tribes or the need to provide only a small number of students with specialized training, it may be necessary to develop area schools and provide living and/or transportation stipends. Portable units or extension programs might be appropriate.

- CAREER AWARENESS, COUNSELING AND GUIDANCE:

  Beginning with the elementary level and continuing through adult education programs, there is a critical need to provide information regarding options in employment and in assisting students to examine their interests and aptitudes. Several witnesses added that there is frequently little understanding of the concept of employment and that short-term "training" programs become jobs themselves. Visibility of Indian personnel is needed in counseling services to Indian students.

- CURRICULUM:

Until other segments of education are improved, vocational education programs will have to include components of remedial reading, writing, and computation. Curriculum and materials should be adapted to reflect an accurate portrayal of American Indians, their culture and values to restore a positive self-image and to meet the needs of local Indian culture. Isolation and assimilation are no longer feasible alternatives to providing quality education to Indians. A system that reflects tribal values and their way of life in addition to the basics is essential.

RECOMMENDATIONS

Based upon documentation and testimony received during hearings and presented in this report, the Task Force on Native American Vocational Education of the National Advisory Council on Vocational Education recommends the following:

*1. That the legislation be amended to require the Bureau of Indian Affairs to match vocational education funds appropriated through the U. S. Office of Education;

2. That the Bureau of Indian Affairs and the U. S. Office of Education share the responsibility for administering and monitoring these funds:

   a. That USOE assure, through regulations and monitoring, that funds appropriated under this Section do not supplant funds previously utilized by States for Indian vocational education;

   **b. That the National Advisory Council on Indian Education be considered the advisory body vis-a-vis the State Advisory Councils on Vocational Education which are responsible for the State and U. S. Trust Territories.

   c. That a formula be developed by USOE to assure appropriate distribution of funds among tribes and recognizing the need for flexibility according to tribal priority and current status of educational programs.

   d. That tribes receive funds on the same basis as States, i.e., including submission of five-year and one-year plans vis-a-vis the "State Plan."

p. 10 blank

3. That the U. S. Office of Education and Bureau of Indian Affairs should provide technical assistance to tribes desiring to submit proposals under this legislation, including
   a. assistance in planning for the utilization of vocational education funds under this legislation with other existing education and bureau authorizations and entitlements;
   b. providing awareness of potential for development of curriculum materials, provision of training for teachers and administrators, and development of guidance and counseling programs.
4. That criteria for evaluating proposals submitted under this Section be developed to consider the special needs of the diverse populations to be served, including:
   a. That there be an emphasis on the correlation of proposed training to tribal economic development plans and use of tribal economic development and tribal manpower needs, rather than state or other aggregate data, as the basis for documenting need and providing programmatic justification;
   b. That planning phases be encouraged;
   c. That there be emphasis on coordination of vocational education funds and programming with other available sources and entitlements, e.g. B.I.A. Employment Assistance and Adult Vocational Education authorizations, Title III of the Elementary and Secondary Education Act, Title II of the Higher Education Act, and P.L. 94-142 for Handicapped Children.

5. That tribes must determine their own education priorities. Although this report and other sources identify areas which appear to be priority concerns, no attempt should be made to establish "national Indian priorities" for funds appropriated under this legislation, or to give preferential consideration to proposals addressing issues determined by Federal, Regional or State Agencies.

---

*The act was subsequently amended (P.L. 95-40, enacted June 30, 1977) to require that the BIA match the funds for vocational education (see Appendix A).

**The law was subsequently changed to eliminate the need to designate an advisory council for BIA for purposes of this Act (see Appendix A).

Written by: Ruth S. Tangman
Graphics by: Linda McKisson
Production by: Clarence Douglas and Diane Gelet

November 22, 1976 Rapid City, South Dakota

p-14 blank

John K. Ballard
Education Specialist
Bureau of Indian Affairs
Aberdeen, South Dakota

Man is known for his convictions!

History tells us that those who dared to deviate in the psychic realm of learned processes, have become known for their convictions.

Man is also known by his labor! Thinkers, Disciples, Distributors or Catalysts leave their mark by what they do. Men who have combined the psyche with the Soma, such as Edison, Stevens and Ford, enhanced man's sophistication; while others, like El Greco, Rembrandt, and Da Vinci, offered the aesthetic dimension. Still others like the artisans Chippendale, Hepplewhite, and Phyfe added service, but each was known by his labors.

When you meet another person in any social milieu, you hardly get past the "How do you do?" until you are asked, "What do you do?" If you say, "I am a plumber," the next question may be, "Where is your roto rooter?" or they may say, "You don't smell like a plumber, what kind of soap do you use?"

What you have done is identified yourself with an assumed value of the discipline; you have now established some worth. If you had ethnicized yourself and stated, I am an "Indian or Greek," the thought, whether asked or not, is "What other problems do you have?"

Man's greatest assets now, as in the past, include ingenuity, organization, sensibility, daring, and perseverance. Intellectual powers, insight, and foresight into the projected future are man's most potent weapons if he is willing to use them.

Man's worth is determined by his contributions to his fellow man in the environment in which he resides. If he is a "taker," then someone else must provide; if he exercises someone else's rights, then he is not being responsible and confrontations begin.

Who is responsible for the education of the youth in America today? Laws have been enacted that have affected education since colonial days, but most have been designed to serve a special interest.

The Federal Government passes the responsibility to the State, the State passes the responsibility to the local area, where it becomes a political issue or a drop-out popularity contest.

The lock-step system, a carryover from religious instruction that determined the administrative chores of the church, works well for weeding out students who can't educate themselves. At the present time it works as a screening out system that will not allow them to leave after they have been screened out.

p. 16 blank

The child labor and compulsory education laws took many children from the exploitation of the factories and sentenced them to the ridicule and frustrations of the classroom. There they stay until they escape by becoming delinquent dropouts or reach the magic age of sixteen. In some of the more affluent areas, special education, ability grouping, non-grading, work-study, individualized instruction and other programs are offered to make the sentence more palatable.

When you talk with teachers they speak freely of the 25 to 30% of the children whom they are not reaching. When you talk with the school administrators in high school, they readily admit only the top 20% of the students will go on to college.

When you talk with the school board, they tell you that this is the type of school the parents want. When you talk with the parents, the majority (Mid-west) would like their children to go to school and learn an occupation. When you talk with the students (Mid-west), the majority want to learn a trade.

In our lower socio-economic areas, where concerns are focused on the immediate problems, there is no concept of the dignity of work. The concerns of outsmarting others, being masculine, strong, staying out of trouble, toughness, excitement with alcohol and drugs, are behaviors exhibited that defy all forms of school curriculum.

Why then are shools continuing a practice that meets the needs of only a few? The lock-step school system is a self-perpetuating, self-fulfilling institution from Head Start to PhD.

To man's basic needs of clothes, food and shelter, we can add transportation, social self-worth and knowledge.

In December, 1968, The Wall Street Journal reported on different attempts to eliminate literacy as a prerequisite to knowledge. A bookless curriculum made up of tape recorders, books on records, films, art, music, role playing, field trips, discussions, lectures, etc. can teach many technical skills without using a printed word.

If schools are to achieve the traditional goals of serving as an agent for change, perpetuation of the culture, teaching children how to think constructively, preparing children for society, establishing techniques for salable occupational skills for all children, then technology dictates a retooling of the total educational track.

Pecci (1) used the term "macroproblem" to describe such problems as population and food supply, changes in biosphere, poverty and the developmental gap, biological and psychological alterations, weapons and sabotage, threats to mental health and civil rights, all of which deal with man in his affective and future environment.

The Vocational Education Act of 1963 (HR 4955) was called "dramatic evidence of our commitment to education as the key to our social, economic, technological and moral progress." The Vocational Education Amendment of 1968 was designed to assist the educational community in breaking down the barriers between the academic, general and vocational curricula, so that no young person will be denied an opportunity to prepare for work suiting him as an individual.

---

(1) Pecci, A. The Chasm Ahead, New York: McMillan, 1964.

It appears to be more logical for systems that can afford only one of the three probes to turn to the greatest need. That would be a non-graded individualized occupational program. The special classes could be college preparation classes. Occupational therapy is used for all types of psychic problems. Why can't it be used for a sick curriculum that turns off the students?

The most successful learning model that has been demonstrated of all educational systems has been the apprenticeship program. This program is based on the show-tell, demonstrate-tell, practice-tell, from the simple to the complex. It draws together all sensory modalities. It offers an opportunity for success for all participants and it builds in the pride of success. The school curriculum could use this model as the core for all studies in reference to the affective and future occupational needs.

Hannaford (5) offers a career development program in four levels from K through 12.

Level I

Vocational Awareness

. . . . Preschool Through Elementary Levels

. . . . Principal Component Is Experience

. . . . Call Attention to the Presence of a Variety of Jobs

. . . . Emphasis on Jobs is Related Directly to Other Learnings

. . . . Specific Planned Experiences are Required

. . . . Beginning of the Philosophy of "Dignity in All Work"

Level II

Vocational Exploration

. . . . Begins at Later Elementary and Extends Through Intermediate Level

. . . . More Direct Identification of Occupations

. . . . Definite Study of Existence, Type, Purpose, Requirements, Advantages, Disadvantages, etc. of Various Occupations

. . . . Field Trips are Taken With Occupational Exploration As Major Purpose

. . . . Academic Information Tied Closely to Occupational Exploration

. . . . Beginnings of Occupational Area Selection

---

(5) Hannaford. Ibid. 1972.

. . . . Beginnings of the Creation of Vocational Realism

. . . . Preparation for Entrance Into the Prevocational Education Phase

Level III

Prevocational Education

. . . . Begins at the Junior High School Level

. . . . Initial Phases Consist of Additional Specific Preparation in Social and Personal Areas

. . . . Continued Evaluation of Significant Career Characteristics

. . . . Specific Remediation of Weak Career Characteristics

. . . . Intensive Job Exploration

. . . . Academic Learnings Strictly Social/Occupational in Orientation and Scope

. . . . Beginning of Intra-School and Inter-School Work Experience

. . . . Work-Study Phase Present During the Senior High School Level

Level IV

. . . . Begins During the High School Level

. . . . Available to Those Students Who Can Benefit From It

. . . . Cluster Preparation

. . . . Multiple Entry and Exit Points

. . . . Specific Job Area Preparation

. . . . Highly Dependent Upon Community Resources

I can accept this program as it does not advocate social or intellectual distinction, but is directed toward the individual as a potentially responsible person.

This program starts with pre-schoolers, identifying occupations and the way people earn money to buy the things they need, want and possess. It gives the children a chance to play and practice observed skills. It builds an interest in these identified occupations and the importance of their labors.

The exploration level offers association of academic studies and their uses in occupations. It demonstrates the needs for reading, mathematics, science and related studies to develop the skills of occupations. It offers children a chance to explore realistic projects as well as contrived projects that offer experience.

I am wondering at this point if some of our schools have even heard of the above named law and amendment. If they have (we can only do what we know how to do) could they change? Would they change? Or is there a need to change?

Hannaford (2) listed the "frequent shortcomings of traditional programs as related to adequate career development" as:

1. "Academic" preoccupation
2. Lack of coordination between program phases
3. Lack of coordinated short-and long-term goals
4. Preoccupation with program structure rather then program philosophy
5. Lack or cross-level communication
6. Emphasis begins too late
7. Concern is for work placement rather than career development
8. Program is terminal in nature and philosophy

Dr. Hannaford asks the question, "Is there any other reason for maintaining a public school than for career development?" (3) to be put to use. If a person cannot live within the structure of an organized society, then he must be helped or restricted. If children have not been exposed to models of occupations then substitutes must be provided, but how? And, what will be the greatest value to the individual?

All educators talk about the different levels of ability demonstrated by the students in their schools and most are quick to categorize and label; "That Kid should be in Special Education," "That one will make a good ditch digger," "That one should be on a farm." If these children are terminal students then shouldn't we help them with a salable skill? It's rather hard to sell those academics, especially in the D and F range.

Glasser's (4) Reality Therapy model led us to believe that responsibility is learned, that mental health consists of being responsible for oneself. If a person is to acquire the basic needs and accept the responsibilities expected of him by society, then he must have an opportunity to develop his salable talents. If this opportinity is denied the individual by a system which promotes itself rather than the individual, who accepts the credit for his actions if the individual cannot progress in the system, drops out and becomes irresponsible?

It would be nice if education could offer a three-pronged probe in college preparation, occupational education (to include special education) and vocational education all in the same system. In some places this is being done.

---

(2) Hannaford, Alonzo Predicting the Success of Adolescent and Adult Worker, Inservice Institute, Western Michigan University, April 1972.

(3) Hannaford,Ibid. 1972.

(4) Glasser, William Reality Therapy, Harper and Row Publishers, Inc., 1965.

The prevocational experiences should serve to gain basic knowledge that is needed in all occupations. This period should be called "Trade Finding," with vocational guidance offering in-depth studies of the demands of the different occupations.

Academic studies should be directed toward the demands of occupations with interrelated disciplines serving the social, cultural and personal fulfillment needs. The prevocational period should offer a wide variety of experiences that will serve a future home owner as well as basics for hobbies or leisure time.

The vocational aspect should start with one discipline and be developed to a salable level of competency if possible, before entering a multiple or cluster program.

Those students with aptitudes for exacting skills requiring extensive mathematical and scientific knowledge should be encouraged to continue into advanced post-high school studies of their choice. The vocational students should be taught how to research job opportunities and direct their talents toward realistic goals. As the great Jesse Owens explained, "When you have ability, that is what people see."

W. Larry Belgarde, President
Turtle Mountain Community College
Belcourt, North Dakota

Mr. Chairman, Task Force Members and guests, my name is W. Larry Belgarde and I am the President of Turtle Mountain Community College, Belcourt, North Dakota. Turtle Mountain Community College is a tribal college serving the Turtle Mountain Chippewa Indians of North Dakota, the second largest Indian tribe in the United States.

The Turtle Mountain Reservation is located in north central North Dakota approximately 10 miles from the U. S. - Canadian border. It is a small Reservation, 6 miles by 12 miles in area, but it is very densely populated with 8,000 tribal members residing on or near the Reservation proper. Like most Indian reservations economically depressed conditions persist at Turtle Mountain. Unemployment is high running upwards of 70% in the coldest winter months, when no seasonal work is available. The few steady jobs that exist are mainly in the public sector -- Bureau of Indian Affairs, Indian Health Service and the Tribal programs. The Tribe has made efforts to develop job opportunities in the private sector with moderate success. A Bulova Watch Company Jewel Bearing plant, an Atron Electronics plant and a Melroe farm implements parts plant are operating in the area due to Tribal efforts. However, the combined employees of all these industries number less than 200 with few Tribal members at the management level.

The Turtle Mountain Chippewa Tribe has developed an economic development plan to consider ways and means of orderly industrialization to stimulate future employment. A key to the success of each effort is the assurance that the appropriately educated and trained tribal members are available when needed to carry out the necessary organizing, managing and providing of labor. Such assurance requires vocational and academic education opportunities designed in relation to anticipated manpower needs. As directions of development change, gain impetus or lose impetus, such opportunities need be flexible enough to respond to such fluctuations. As a result the Tribe has been turning more and more toward localizing such opportunities.

Historically, the pattern of education practiced by the Bureau of Indian Affairs has been non-localization of such opportunities. Through the BIA, Vocational Education Division implementation of Public Law 959 has consisted of providing funds for tribal members to attend vocational institutions away from the Reservations. Tribal members were sent to Los Angeles, San Francisco, Oregon, Minneapolis, and a host of other places to receive training (with the hope that they would not return). The model for relieving economic distress was simply to remove the individual from the economically distressed community to a community where hopefully such distress did not persist. The fallacy of such a model became rapidly apparent as in the first case a "brain drain" left Turtle Mountain, for example, bereft of the services of those with most potential to improve local economic conditions. In the second case trained individuals who chose to return to Turtle Mountain discovered that their newly-attained skills were adapted for employment in the "other" non-economically distressed community to which they'd been sent, NOT for on-Reservation employment.

In the 1960's the Tribe recognized that creating education and training mechanisms closer to home would be one way to bring about a closer match between skills attained by individuals and employment opportunities on the Reservation. Recognition that Indian people's ties to their land and communities were stronger than the mere enticement of a more affluent lifestyle could overcome led to exploration of several alternatives. One alternative was the creation of paraprofessional positions to hopefully encourage tribal members to get some experience in an occupation and through "career ladder" on-site training. This method had modest success in the public employment sector, where for example some aides evantually became professionals in health and education fields. Unfortunately, in many cases little funds and cumbersome mechanisms for supplying certifiable on-site classes vital to movement up the career ladder led to a local perception of aides positions as jobs in themselves rather than training opportunities.

A second alternative was the development of a vocational training center closer to the Turtle Mountain Reservation. Joining with the three other North Dakota Reservations, Turtle Mountain supported and assisted in the creation of the United Tribes Employment Training Center at Bismarck, North Dakota. UTETC was designed as a comprehensive, residential vocational education facility with clientele from the Standing Rock Sioux, the Fort Berthold Mandan, Hidatsa, and Arikara Affiliated Tribes, the Fort Totten Sioux, and the Turtle Mountain Chippewa. Since opening its doors UTETC has provided training to a number of Turtle Mountain people in the area of vocational education. However, this alternative has its limitations as well, although it is vastly preferred to the BIA vocational training/relocation methods of prior years. One limitation is its residential nature. Although provisions are made for the care of clients' children as well as the UTETC clients themselves, many tribal members consider the move too disruptive. A number of individuals are community-bound for a multitude of reasons and consider the risk of abdicating local responsibilities too great to consider residential-type training. Another limitation is the ability of UTETC programs to mesh with the developments on the individual reservations, having, as it must, to respond to four separate reservation economies. Finally, by being centralized at Bismarck, the expertise of UTETC staffers is not available to favorably influence economic development activities that must transpire concurrent with training to assure that the jobs will be available when clients complete training.

In the 1970's a means of addressing this concern came about with the advent of the Indian—controlled community college movement. At Turtle Mountain concerned tribal citizens, dismayed at the hit and miss status of on-Reservation post-secondary education, formed a study committee. Discovering a disparity between skills attained vs. job available, a disparity between in-service education promised vs. education received, and the lack of coordinated curricular planning for on-Reservation classes, the group recommended that the Tribe form its own college. The Tribe received the recommendation favorably and chartered the Turtle Mountain Community College.

TMCC began to address a number of concerns. First, in the academic realm TMCC organized a curriculum responsive to the needs of tribal members. The vital element found lacking in post-secondary opportunities was that of certifiability and thus of applicability to a college degree, a license or other proof of training. Consequently since its inception TMCC has only provided fully accredited courses. Secondly, TMCC found that little previous effort had been made to adapt skills and concepts learned to their application at Turtle Mountain. Consequently, TMCC course outlines are written to (1) help the student apply skills to his immediate environment, and (2) help the student get the basic foundations for further development in the discipline taught. For example, TMCC business courses are designed to help the fledgling retailer improve his business while helping the prospective business major learn the concepts of business practices.

However, one of the most effective aspects of the Indian community college model derives from its success in attracting college educated tribes-people back to the community to work with the Tribe. The governing board of Turtle Mountain Community College consists of tribal community leaders well-apprised of current manpower needs and developments on the Reservation, and thus guide TMCC's activities to coordinate with that of tribal development. On a day-to-day basis through interaction with students and community people TMCC staff is able to receive and impart information relative to meeting Turtle Mountain's manpower needs. In addition, the Tribe has the informed counsel of TMCC administration and faculty to advise them in their planning. Mechanisms thus are in existence to begin meeting the post-secondary academic and vocational needs. Unfortunately adequate funds are not.

An examination of vocational education opportunities available at Turtle Mountain suggests how such inadequacies persist. The Turtle Mountain Community College is funded through Title III Aid to Developing (academic, college) Institutions. The aim is to provide a comprehensive curriculum of college classes, which understandably limits what can be made available for what is deemed vocational education courses. Consequently TMCC's efforts have focused on providing business courses as a vocational area, with little attention to other curricula simply because the funds do not exist. The Tribe sponsors a CETA manpower program consisting of On-the-Job Training. Its administrators claim that eligibility for CETA tends to limit its clientele to the most poorly educated, and those with such a low level of skills that a combination of CETA, O.J.T. with college vocational coursework is simply impractical. The BIA still provides support for tribal members through 959, sending individuals to United Tribes and other off-reservation vocational schools but claims that limited funds and administrative difficulties do not enable them to provide a group program locally through the Community College. Therefore, vocational education students must continue to go away to get their training.

The State of North Dakota is reluctant to assume any responsibility toward meeting Turtle Mountain's vocational education needs. The State has no civil or criminal jurisdiction on the Reservation, and considers the meeting of needs on the Reservation to be a Federal responsibility. For example, although Turtle Mountain Community College is affiliated with North Dakota State University-Bottineau Branch, a State-supported college, not a penny of State funds for vocational education (nor for that matter, academic education) goes into the Community College. Thus from the State, Turtle Mountain tribespeople can only expect to participate in such vocational programs as may be offered in various campuses of off-reservation State college and vocational schools.

In relation to the new Federal legislation, I would like to make a number of recommendations and observations:

1. The U.S. Congress often "authorizes dreams but appropriates

peanuts"[1] that the 1% reserved under Section 103 NOT be considered the total number of funds available for Indian programs; and

2. Consideration be given for prioritizing Indian vocational programs that show evidence of localized planning toward addressing Indian vocational needs; and

3. Preference be given to tribal educational institutions toward providing vocational programs through funds administered through the Act; and

4. In that States cite as a part of their vocational needs the needs of their Indian citizens, specific language be written in the regulations enabling States to provide some additional assistance, from "their" 99% directly to Indian tribes; and

5. Degree of representation of constituency served should be a factor in considering funding of Indian programs. It is observed that established colleges and universities with little understanding of local Indian community needs are many times considered more favorably than tribally-responsive and knowledgeable (though newer) Indian-controlled education institutions; and

6. In that most Indian-controlled post-secondary institutions are not independently accredited, but are well-adapted to serve Indian vocational needs that formal accreditation NOT be a factor in determining eligibility for participation under the Act.

7. Since the Bureau of Indian Affairs has a standing policy of limiting the vocational funds it administers to those institutions listed as "acceptable" (a list which does not include Indian community colleges) that an alternative means of directly funding vocational programs administered by Indian community colleges be considered.

The above observations will, I hope, help this Task Force in advising the appropriate parties relative to vocational programs for Indians. I thank you for the time and opportunity to share with you these concerns.

---

[1] Senator Walter Mondale in Administrative Leadership, 1971 University of Minnesota Publication

Ernest C. Bighorn, Title III Coordinator
Miles City Community College
Miles City, Montana

The Fort Peck Assiniboine/Sioux (Fort Peck Community College), Northern Cheyenne (Dull Knife Memorial College) and Crow (Crow Central Education Commission) are currently involved, at different levels, in developing local Indian community colleges. The three eastern Montana Indian tribes are working cooperatively in structuring vocational education, continuing adult and community education, and transferable educational programs. Each of these developing areas of education are in need of training for instructors, development of governing boards and administrative staff, curriculum development, strengthening of student services, and the development of library services.

In the vocational areas, the following programs are in operation at one or more of the reservation sites: carpentry, welding, plumbing, auto mechanics, basic accounting, heavy equipment operation and maintenance, agri-business, nursing, law and order, and adult education.

The Indian community colleges have been requested to help expand all of the above areas to other sites and to include the following programs for the '77-'78 fiscal year: mid-management, math and sciences, advanced accounting, human services, nurses aides, custodial engineering, dental assistant, livestock technology, and family planning, including programs such as career counseling and job placement.

Larry Kitto, Coordinator
Vocational Education Programs
The Minnesota Chippewa Tribe
P.O. Box 217
Cass Lake, Minnesota 56633

The following information has been prepared and compiled for the National Advisory Council on Vocational Education to be presented at an Indian Education Hearing held in Rapid City, South Dakota on November 22, 1976. The information presented in this testimony was prepared by the Vocational Education Staff of the Minnesota Chippewa Tribe.

The scope of this report is to communicate to National Advisory Council on Vocational Education the functions, duties, and responsibilities of the Minnesota Chippewa Tribe as related to Vocational Education and the Tribal concerns and recommendations relating to the services or lack of services available. The narrative of this report is divided into the following sub-groups.

DESCRIPTION OF PROGRAM

A definition of services provided by the Minnesota Chippewa Tribe to persons seeking either institutional vocational training or assistance in obtaining and holding full-time employment.

DEFINITION OF PROBLEMS

Within the Vocational Education arena Indian people are confronted with many problems. Some of these problems are defined in this report. By better understanding the problems that confront the Indian community, the vocational establishment can better meet the "needs of the people."

RECOMMENDATIONS

Past experiences have exposed many areas of concern; therefore, the Minnesota Chippewa Tribe wishes to make a series of recommendations, which hopefully will be reviewed by the National Advisory Council on Vocational Education.

GOALS AND OBJECTIVES
EDUCATION DIVISION
THE MINNESOTA CHIPPEWA TRIBE

The overall goal of the Educational Division of the Minnesota Chippewa Tribe is to assist in the career development of all Tribal members through (1) increasing educational opportunities available; (2) creating more compatible learning environments; (3) providing positive educational experiences; and (4) improving the employability of all Tribal people. In an effort to begin meeting these services which will provide financial and support assistance to eligible Tribal members, pre-school through post-secondary in meeting their individual and collective educational needs. The objectives of the Education Division of the Minnesota Chippewa Tribe are as follows:

1. Reduce the dropout rate of Indian students in public and post-secondary education programs.
2. Increase the attendance of Indian students in public and post-secondary education programs.
3. Improve academic and vocational achievement of Indian students in public and post-secondary educational programs.
4. Provide programs which will ease the transition from elementary school to secondary school to post-secondary programs.
5. Improve communications and human relations between the school and the community.
6. Increase participation of Indian students in extracurricular activities.
7. Assist with the development and implementation of Indian Studies curriculum.
8. Provide administrative, counseling, and emergency financial assistance to eligible Indian students who wish to attend a Federal boarding school.
9. Provide scholarship grant awards to deserving and capable Indian students who wish to attend a higher education or vocational institution.
10. Provide counseling services to students, including ex-offenders, preparing for post-secondary educational programs. Such assistance will include applying for financial aid and providing follow-up services, career guidance counseling, and other support services.
11. Assist Indian adults in obtaining reasonable and satisfactory employment by providing financial assistance to Tribal members who have obtained full-time employment and demonstrate financial need, providing job counseling to such persons seeking or obtaining employment and providing job placement to recent Indian vocational and college graduates.
12. Provide job development services by contacting business, industry, and labor, doing necessary client follow-up with employees and keeping Indian employees informed of employment regulations and labor laws.
13. Increase parental interest and involvement in all educational activities.

The Minnesota Chippewa Tribe is a consolidation of six reservations: Leech Lake, Mille Lacs, Nett Lake (Bois Forte), Fond du Lac, Grand Portage, and White Earth, organized under the authority of the Indian Reorganization Act of 1934. The Tribe is governed by the Tribal Executive Committee (TEC), composed of the Chairmen and Secretary-Treasurers of the six Reservation Business Committees (R.B.C.'s). The Reservation Business Committees enjoy and exercise home rule and "status rights," but are subject to the power and responsibilities of the Tribal Executive Committee. The Tribal government bodies are the legitimate representatives for Indian people in social and political "intercourse" with State and Federal governments.

Established under the Tribal Executive Commitee is the Tribal Education Committee which is comprised of six non-elected people selected by the six reservations and three members appointed from the TEC. The philosophy of the Tribal Education Committee is one of self-determination and local control of education as a right, not as a privilege.

Since August of 1974, the Minnesota Chippewa Tribe has become deeply involved in vocational education and the delivery of career services to Indian persons on or near reservations in the State of Minnesota.

Under Public Law 638, the Indian Education and Self-Determination Act, the Tribe contracted Vocational Education Programs from the Bureau of Indian Affairs. The activities of these programs fall into four (4) categories.

1. Adult Vocational Training
2. Job Development
3. Indian Offender Rehabilitation
4. Research and Development

In addition, the Minnesota Chippewa Tribe administers a Reservation Technical Assistance Grant from the State Department of Education.

Each program component as administered by the Minnesota Chippewa Tribe is described in the following narrative.

ADULT VOCATIONAL TRAINING

Adult Vocational Training is a scholarship grant program which provides financial assistance to Indian students attending vocational schools. All funding is done on an as-needed basis. Tribal funds are considered supplemental to all other sources; therefore, students receiving Tribal funds must apply for financial aid through the institution they are attending.

Project staff are responsible for and provide the following services:

- Providing financial aid counseling and assisting students in determining financial aid and budgeting.

- Providing counseling services for Indian students who are attending or who are enrolling in an institute of vocational education. Primary emphasis is in directing and motivating students toward identifying and achieving individual goals.

- Assisting students with special problems concerning their enrollment and achievement in vocational schools.

- Serving as an advocate for Indian students' interests within various institutions they are attending.

- Providing entry, designation, and follow-up counseling services to Indian students seeking Career Development Training.

- Assisting students in job placement efforts and making job resources available upon graduate program completion.

JOB DEVELOPMENT SERVICES

The Job Development Services Program provides job development, career counseling, and financial assistance to Indian clientele obtaining employment.

The Job Development Department is basically charged with three broad responsibilities.

- Determining the existing reservation manpower and making available information about prospective jobs;
- Establishing an active employer resource file and encouraging employers to employ Native Americans;
- Providing financial grant assistance to Indian persons who have acquired full-time employment. Financial assistance is on a need basis, designed to help new employees become established until they receive a steady income.

Job Development program staff are responsible for and provide the following:

- Providing career counseling and job market entry assistance to Minnesota Indians;
- Assisting students in job placement efforts and making job resources available to students graduating from college or vocational schools;
- Interviewing and taking applications on persons requesting job development services;
- Developing rapport with various schools, Indian organizations, and prospective employers;
- Serving as an advocate for Indian people within various employment establishments;
- Establishing a job placement service center for students graduating from colleges or vocational schools;
- Keeping informed of trends in the labor market and being aware of the employment needs of business and industry;
- Advocating for affirmative action employment policies and supporting the efforts of Indian people in seeking and maintaining employment.

INDIAN OFFENDER AND REHABILITATION

The purpose of the Indian Offender and Rehabilitation Program is to provide Indian ex-offenders with pre- and post-release counseling to aid them in making transition from penal institutions to the community in a positive manner. Counseling services include preparing clients for post-secondary educational programs, providing job development assistance in services, and/or assisting with any other support services needed. Indian Offender Rehabilitation Program Counselors are responsible for:

- Conducting a needs analysis survey of Indian offenders;

- Developing an information file on each inmate to include anticipated time of parole, parole plan, and career or education plans;
- Contacting each parole officer prior to client's release to discuss client's progress;
- Contacting inmates and providing pre-release counseling to each inmate six months, 30 days, and one week prior to parole or release;
- Doing follow-up contact on each ex-offender one week, one month, and one year after release;
- Meeting with related public and private agencies for the purpose of establishing and maintaining effective working relationships.

RESEARCH AND DEVELOPMENT

The Vocational Education Department of the Minnesota Chippewa Tribe is presently in the process of conducting a community based survey to assess Reservation needs in the following areas:

1. Unemployment
2. Underemployment
3. Average Incomes
4. Employment Demands
5. Training Demands
6. Work Force Demands

This survey when completed will provide necessary data to indicate the Vocational Education demands for reservation residents in light of anticipated and projected employment trends.

This project is being funded by contract from the Bureau of Indian Affairs. Actual work will be performed in three separate stages as outlined:

STAGE 1

Needs assessment among reservation people, showing employment, unemployment, underemployment, vocational/career interest, and disposition toward mobility.

STAGE 2

Assess employment opportunity on and near reservations, potential for short-and long-range employment, and projected possibility for employment development in communities on and near reservations.

STAGE 3

Create facility/community planning to provide vocational educational training within social, economic, family and cultural environment training activities in a child to mature adulthood productive community social system.

PROPOSAL

Final recommendation to incorporate each Stage into a plan to provide for vocational/education, to serve needs identified in each step of the assessment.

RESERVATION TECHNICAL ASSISTANCE PROGRAM

The Technical Assistance Program is responsible for providing technical assistance in the planning, establishment, and development of Adult Vocational Extension Programs on each of the six Minnesota Reservations. The services provided under the contract are to include:

- Assisting reservations in determining vocational education priorities;
- Assisting in the development of Vocational Extension Program Proposals, to be submitted to the State Department of Vocational Education for funding;
- Coordinate program activities between Indian communities, and the Department of Vocational Education;
- Provide technical assistance to the State Department of Vocational Education in the establishment of Vocational Extension Programs administered on various reservations.

Education must serve a dual purpose for the Indian: First, education must be a relevant and viable product in altering the dismal socioeconomic conditions that encompass most Indians. Second, education must serve as a tool in replacing the stereotypes, myths, ignorances, and prejudices of America about the Indian with fair, objective, and accurate teachings. Indian people today recognize the need for education. Demands are being made by the Indian Communities, and these demands must be positively reacted to by the education establishment.

In the past two years accomplishments must be made. For example, some vocational institutes in Minnesota are developing "special needs" programs, designed to deal with socially deprived and academically low achievers; full-time Indian counselors have been employed, and the Indian student enrollment is up some 300% from three years ago.

Progress is being made, yet the drop-out rate of Native Americans enrolled in post-secondary vocational programs is still over 60%. Available student financial assistance is, to say the least, "inadequate" and more students seeking admission are not enrolled than are admitted. It is, also, very apparent that there is a definite lack of coordinated efforts to provide "student support services" from institution to institution.

Generally, it could be said that program components for positive input in Indian education must be extensively developed in the present vocational educational structure. The American Education System has never had a sensible and consistent policy of "Indian Education" and more often than not, fails to provide vocational education services to the nation's Indian population based on the "needs, interests and abilities of the individual" in light of anticipated job opportunities.

The key to a more meaningful and fulfilling vocational education for the Indian student is to attack the already recognized problems now. The special educational needs of Indian students must be dealt with in their proper perspective and expanded in all areas of the vocational-technical system. The educational system in this country must establish a precedence for program development to meet the need of the Indian student and the Indian Community. A primary factor for a successful program is the recognition, involvement, and input of Indian people and the Indian community.

Federal Categorical Aides are often the only monetary sources made available for the establishment of vocational programs "relevant to people needs." The lack of "hard money" committment on the part of local districts and the state agency is a definite and recognized threat to the longevity of programs that are operating or being considered by local program people.

Admissions procedures are a definite road block for many seeking to pursue their vocation. On the average, Indian students are less decided about a chosen field of study, and are less prepared to pursue that field of study than other students about to graduate from high school.

Enrollment and admissions guidelines are not flexible enough to assure the student entrance into the school and course of his/her choosing.

The lack of basic skills is many times the attributed cause of a student losing interest, developing absenteeism problems, and dropping out of school. The real problem not being able to read or write is often overshadowed by symptoms educators like to term "Drop-Out Problems."

Adult Education is high on the list of "local people needs." Presently, there are large numbers of Indian adults living on or near reservations, or in other rural areas within the State who are unskilled, unemployed, or underemployed and need skill training to progress in their present positions.

Most educators show a lack of understanding about social, economic, and cultural differences of the Native American. Indian students enrolled in post-secondary institutions often-times experience difficulty in relating to and "fitting in" with fellow students and school personnel.

Financial aid assistance, the availability of funds, and money management skills all run high as serious student problems. Often-times, Indian students are unaware of various financial assistance programs. School financial aid officers are unprepared to deal with the needs of Indian students and the students themselves, and in many instances, lack skills in budgeting and money management.

Transportation and housing create problems that students are unable to deal with. Many students travel as much as 150 miles round trip per day to attend school. Students are often unable to find housing near school, or as often is the case, students prefer to reside at home near family and friends. Most students who travel long distances to attend school have neither adequate transportation nor adequate funds to commute.

Many post-secondary educators and administrators fail to understand that "basic student needs" are not readily accessible to Indian students. Items such as dictionaries, typewriters, reference books, general school supplies, etc., are not found in the Indian home nor do students have money to purchase many items such as uniforms, tools, glasses, etc., that are a requirement of the course and institution.

In light of such concerns, vocational education across the nation should review and consider the following pragmatic recommendations that could, if incorporated and enforced, enhance the vocational education experiences of the Indian population.

An affirmative action enrollment policy must be developed, piloted and then mandated through out post-secondary vocational educational schools. Districts not complying should be refused funding of both State and Federal monies.

Enrollment and admissions procedures must be made more flexible. Admissions officers should be made aware of the Indian students' needs, so students who are recruited are justly admitted.

Pre-enrollment counseling is a must. Students need to be aware of vocational and employment opportunities. Students should be counseled into areas of their particular interest and abilities, and not out of certain areas due to full enrollment.

State-wide investigations should be made into the counseling procedures and human skill qualifications of all post-secondary counselors. Where necessary, Indian personnel should be employed to provide counseling services to Indian students.

In schools where the service populations include Indian communities, that school's "General Advisory Committee" should include Indian representation.

Basic skill programs offered, both prior to enrollment and while in training should be developed. Testing and evaluation of individual students could, in many instances, assist the student in not making a wrong choice.

Districts must develop personnel recruitment plans, that over a period of time, will secure and maintain Indian staff at all levels in the system.

States should contract directly with local Tribal governmental agencies to provide vocational education programs for Tribal members.

In areas where Indian students commute long distances, that area school should provide transportation services.

Students should be provided with a meaningful orientation program upon entering the vocational-technical institution. Such a program to include: testing, evaluation, basic skill training, budget, and money management training.

It is recommended that additional state monies be provided for the vocational education need of the Indian community. Many needed programs would not be possible, if they were entirely reliant upon existing Federal funding.

It is recommended that a needs assessment be conducted of the States' Native American population. Such a procedure could assure efforts in eliminating inequities in vocational services.

United States Department of the Interior
BUREAU OF INDIAN AFFAIRS
TURTLE MOUNTAIN AGENCY
BELCOURT, NORTH DAKOTA 58316

IN REPLY REFER TO:

November 18, 1976

TO WHOM IT MAY CONCERN

The Turtle Mountain Band of Chippewa Indians have utilized the North Dakota Vocational Education Office to help develop numerous training programs.

Three Licensed Practical Nursing Programs have been completed at Belcourt. The program is an extension of Lake Region Junior College in Devils Lake which is eighty five miles distance. A fourth LPN class started November 3, 1976, at the Rolla Community Hospital which is seven miles from Belcourt. The LPN Programs have served both Indians and non-Indians. The placement record is near perfect with all persons working whenever they place themselves in the labor market. The LPN Programs are usually funded with monies from the State Vocational Education Office, Job Service Division and the Bureau of Indian Affairs.

The State Vocational Education Department has helped fund two Electrical Lineman Programs that were extended to the reservation by Bismarck Junior College, Bismarck, North Dakota. The training was undertaken after a survey of rural electric cooperatives and private utility companies showed that very few Indian persons were employed by that industry. Most of the graduates of the first class found employment and many are still working. The second class graduates were not readily placed because of the changes facing the industry. Mainly increased rates and expansion funds were being denied resulting in companies not taking on new personnel. Funds for a third class were returned to the state when placement seemed to be a problem. Funding of the Electrical Lineman Program was also a joint effort of State Vocational Education, Job Service Division and the Bureau of Indian Affairs.

Several short term welding refresher courses were set up at the Rolette High School shop which is fifteen miles from Belcourt. Each were two weeks in duration and designed to touch up skills so that employment could be obtained at the power distribution plants construction sites in western North Dakota. Most of the individuals were receiving unemployment and took the training at their own expense.

United States Department of the Interior
BUREAU OF INDIAN AFFAIRS
TURTLE MOUNTAIN AGENCY
BELCOURT, NORTH DAKOTA 58316

N REPLY REFER TO:

The Turtle Mountain Community High School has worked very closely with the State Vocational Education Department Programs operational and funded by state funds for courses in welding and building trades (carpentry, electricity and plumbing). A janitorial program is also on-going but changes will have to be made if it is to be continued.

Also Distributive Education Programs have been available to Turtle Mountain Community High School students for the past several years. Placement has been with employers in Rolette County, but primarily with employers in the Belcourt community.

A mobile welding unit has been made available to industry in the State of North Dakota by the State Vocational Educational Department. It is administered through the North Dakota State School of Science at Wahpeton. It is intended to provide refresher and/or specific welding skill training geared to the need of industry. The unit is available to Indian reservations. Costs of transporting the vehicle, payment of on-site costs and needed training material and supplies are usually borne by industry or Bureau of Indian Affairs or Tribal Employment Program funds.

The undertaking of programs funded by the State Vocational Educational Department requires good relations and communications between all parties concerned. The objective of the programs must be realized, which is usually placement upon completion of training.

Submitted By:
Roy J. LaFontaine
Employment Assistance
Bureau of Indian Affairs
Turtle Mountain Agency
Belcourt, North Dakota 58316

Ms. Ruth A. Myers, Member
Minnesota State Board of Education
State Board of Vocational Education

The attached information is submitted to provide additional information relating to vocational education programs and services provided to Indian communities by a school district in Minnesota.

As Indian communities become more aware of vocational education, with the potential funding sources and programs, there will be an increase in services requested by Indian communities.

The special Indian vocational education extension projects which we have been involved with since 1974 are:

1974-1975

PROGRAM TITLE	GRANT AMOUNT
Proposal Writing Workshop	3,400.00
Grand Portage Training Program	37,804.92
Minority Recruiter (Vocational Education Advisor)	24,508.00
Nett Lake Arts & Craft Project	17,310.41
Nett Lake Fire Truck (Funded by Upper Great Lakes)	
Vermilion Reservation Auto Mechanics/Small Engine Repair	47,104.00
TOTAL	130,127.33

1974-1975

Indian Advocate Training Program	15,635.00
Vermilion Reservation Landscaping	25,000.00
Vermilion Reservation Home Improvement	19,500.00
Vermilion Reservation Baking/Quantity Foods	1,626.00
*Vermilion Reservation Small Engine Repair	1,476.00
Northern Region Advisory Service	154,103.00
DAVTI Forest Harvesting Projects (raised $1,000 for Nett Lake Fire Hall) (cut 15,000 board feet of white pine for Vermilion Reservation Medical Center)	
TOTAL	217,340.00

*Program funded by 25% Special Needs and 75% by Adult/Vocational State of Minnesota

1976-1977

Vermilion Reservation Self-Help Housing Project	21,174.00
*Grand Portage Reservation Auto Mechanics/Small Enginer Repair	58,288.00
Grand Portage Reservation Volunteer Fire Department	23,000.00
Vermilion Reservation Marketing & Merchandising Program	18,144.00
TOTAL	120,606.00

*This project has been submitted to the State of Minnesota, Economic Development Administration, and Upper Great Lakes Regional Commission.

P. L. 94-482 Rapid City Hearing - 11/22/76

David B. McGuigan
Observer

Director: Kicking Horse Job Corps
Ronan, Montana

62	Tribes represented
23	States including Alaska
3000	Students - 6 years
12	Vocational Curriculum Basic Skills - GED

I respectfully submit the following observations:

1. Federal Regulations should provide for priorities in:
    a. Capital equipment monies
    b. Staff training
    c. Direct program funding
    d. Consumable training materials (K-12 level)
2. Provide for minimal relocation of trainees, perhaps none at all.
3. Allow for timely reaction to employment needs of locality.

BLACKFEET INDIAN ACTION TEAM
Browning, Montana 59417
Phone 406-338-7111

November 18, 1976

Ms Ruth Tangman, Staff
Task Force on Native American Vocational Education
Howard Johnson Motor Lodge
I-90 and LaCrosse
Rapid City, South Dakota

Again, I apologize for not being able to attend the Hearing on Native American Vocational Education.

I have enclosed a copy of the evulation done by me at the end of our program year which was forwarded to the Indian Technical Assistance Center in Lakewood, Colorado.

I would like to add to that statement in the nine years that I have been directly involved with Indian Education, Vocational Training, elementary, secondary and post-secondary, I did not know of your existance beyond that you were housed in offices next to the National Advisary Council on Indian Education. We feel that the Indian Action Program is one of the more successful vocational training programs that has ever been devised.

We train our people at home and there are developing employment opportunities for the craftsmen we are training. We are attempting to recruit women into the program but as yet have not been very successful. We are still culturally bound to traditional man and woman roles. I have no doubts about women being able to function in the trades. The Blackfeet has from 15% to 20% of the higher paying administrative positions filled by Blackfeet women. About 65% of the accounting and bookkeeping positions are filled by women and of course all of the secretary and clerk positions are filled by women.

Referring to the evaluation, our retention rate was excellent considering the other vocational schemes that were tried and failed. Our success is not unique to the Blackfeet Indian Action Team only, but is true of other Indian Action Teams as well.

Thank you for giving us the opportunity to testify and for your indulgence.

Sincerely,

Albert J. Racine, Director

BLACKFEET INDIAN ACTION TEAM
Browning, Montana 59417
Phone No. (406) 338-7111

September 28, 1976

Peter J. Martin, Chief
Indian Technical Assistance Center
1075 South Yukon
P. O. Box 26268, Belmar Branch
Lakewood, Co. 80226

DIRECTORS EVALUATION OF BLACKFEET INDIAN ACTION TEAM
Program Year July 1, 1975 to October 1, 1976

The Blackfeet Tribe submitted a proposal to the Indian Technical Assistance Center for funding at the level of $690,000. to train 60 plus people in eight trade areas. There was a $300,000. maximum limit of funding set by ITAC which reduced our training maximum to 30 individuals.

There were 146 original applicants for 30 trainee positions. Although there were 8 slots allocated to each training element, i.e. Electrical, Plumbing, Carpentry and Heavy Equipment Operators, each element carried a larger enrollment.

The following information is included to reflect overall turnover of trainees for the program year:

Name of Element	Number started August 18, 1975	Number completed full year of training	Percent completed
Carpentry	10	5	50%
Electrical	10	6	60¢
Plumbing	10	3	30%
Heavy Equipment Operator	10	2	20%

The over-all percentage of people who completed a full year of training was 40%.

The Blackfeet Indian Action Team carried a monthly average of 35 trainees. New trainees were added throughout the year as vacancies occured. This caused problems in instruction and interrupted the continuity.

All total there were 54 trainees that were started and 16 completed one year of training. There was 29.6 percent completion for one year of training compared to the number started throughout the year. We ended the year with twenty three enrolled trainees.

ELEMENT	Number of trainees dropped for disiplinary reasons	Number of trainees who accepted employment
Electrical	2	1
Plumbing	6	3
Carpentry	3	0
Heavy Equipment Operator	6	2
Totals	17	6

The above information does not reflect the true nature of the Blackfeet Indian Action Team's dropping and adding trainees. The number who resigned accepted jobs that were higher paying. The first three months of the program year were the highest turnover months. Trainees became frustrated with the reading and academic work inherent in their respective trades. The weakest program element was Heavy Equipment Operation. There was an early turnover of instructors in the Heavy Equipment Operation and there was the constant lack of available equipment on which the trainees could train. Further, the curriculum model did not fit the circumstances.

The electrical element was the most successful in retaining trainees. Plumbing was the most demanding and rigorous in training. That element retained three trainees for a full year and they are very competent in their plumbing ability.

The area of training that is the most difficult is in the area of personal behavior. We are attempting to train our trainees in punctuality, timeliness, dedication and professionalism. This is very difficult when you consider that most of our trainees are very young individuals who have established poor work habits. We have not found a mechanism that works. Our success factor in this area is very low.

In January of 1976, there was an over all reduction in the program funding from $300,000. to $270,913. The reduction did not have an immediate affect due to a policy of underspending on the part of the Blackfeet Indian Action Team.

Throughout the program year, we carried an average of 35 trainees, which would call for estimated amount of $350,000.

During the summer of 1976, we allowed trainees to take employment and granted them leave of absence. Those who were granted the priviledge gained valuable experience. Seventy five percent of the one year trainees were able to take advantage of the opportunity.

We have not fully completed the information regarding the economic impact upon the reservation. It can be estimated that there was $450,000. worth of capitol improvement made on homes and Tribal buildings on the reservation. This does not include the salaries and stipeneds that were paid to individuals in the community.

The Blackfeet Indian Action Team has provided vocational training for individuals in the community and has stimulated capital growth. We were able to provide 17 tradesmen to the community that have one year of good training. Our trainees have all received high ratings in competence by the organizations that hired them for summer work.

I feel very good about making this report and thank you for your time and consideration.

Sincerely,

Albert J Racine

Albert J. Racine, Director

James Shanley, President
Standing Rock Community College
Fort Yates, North Dakota

Standing Rock Community College, a tribally chartered institution of post-secondary education, is located at Fort Yates, North Dakota, in the center of the Standing Rock Reservation.

The Standing Rock Reservation consists of approximately 2.3 million acres of farm and ranch land along the Missouri River. The reservation encompasses Sioux County in southern North Dakota and Corson County in northern South Dakota. American Indians, mostly from the Hunkpapa band of Teton Sioux, number approximately 5,500 of the 8,626 reservation residents. The remaining non-Indians are employed mainly as ranchers, businessmen, and teachers.

Transportation and communication are distinct problems on the reservation. Because of the great distance between communities and the poverty level existance, there are few telephones. There is no public transportation. Only a few highways cross the region. Service roads, maintained by the Bureau of Indian Affairs and Counties are poor and often impassable in winter and spring. The nearest urban center is Bismarck, the capitol of North Dakota, with a population of 50,000, located 70 miles north of Fort Yates.

In 1969 the average family income for an Indian family living on the Standing Rock Reservation was approximately $3,300. Because of the large families, the per capita income for a family member on the reservation is only $860, whereas the United States per capita is $2,470 per year. North Dakota has the highest rate of Indian unemployment, by a wide margin, of any of the states with a large Indian population.

During the 1967-68 academic year, there were 1,710 Indian students ages 6-18, enrolled in public, Federal, and mission schools on the Standing Rock Reservation. In the schools operated by the Bureau of Indian Affairs, the enrollment is from 97% to 100% Indian. Other public schools and mission schools have from 20% to 50% Indian enrollments. Of the 125 post-secondary students enrolled at Standing Rock Community College in Fall of 1976, 97% are Indian.

Standing Rock Community College was established by Tribal Charter in September of 1973, for the purpose of offering college courses on the freshmen and sophomore levels in general academics, business, Lakota (Sioux) Studies and vocational training. All courses are accredited through a bi-lateral agreement with Bismarck Junior College. Through the 1975-76 academic year, 6,780 college credit hours have been offered to Standing Rock residents. Approximately 40 students have received GED certificates through the Adult Education Program.

Vocational education at Standing Rock Community College has, up to this point, has been rather limited. Approximately (50) fifty students a semester enroll in business-related courses. Some welding has been offered on a regular basis. Many short-term courses have been offered, including such diverse topics as farm/ranch training, management theory, alcoholism, and counseling.

These minimum services do not reflect the dire need for viable vocational education on the reservation. Many important problems involving self-government and preservation of natural resources are currently confronting the Tribe. There are problems along with increased tribal responsibilities for such varied things as law and order, roads, health services, and program management have created a real void in terms of people trained to fill needed positions. Increased energy development and use of water resources will also have a direct impact on the reservation.

Thomas Shortbull, President
The Oglala Sioux Community College
Fine Ridge, South Dakota

The reason I have come to testify before this Advisory Council is that I was surprised to learn that there might be funding for vocational programs on Indian reservations. Therefore, I am interested in any type of information you could give me on the possibility of our Indian Community College receiving Federal funding for vocational education.

However, at this time, I will attempt to give you the information you requested in the letter that was sent to me on November 1, 1976 from the Advisory Council. It appeared from the correspondence that there were two major question areas that the Advisory Council needed information on. The two questions are (1) What is presently being done for Indian people on Indian reservations in vocational education? (2) What are the needs of the Indian reservations for Federal funding in vocational education?

As with most programs that involve the American Indian, very little is being done in the vocational education field on the Pine Ridge Reservation. On the Pine Ridge Reservation,with a population of approximately 12,500 people, there are only two of the four high schools which have vocational education programs.

In a discussion with Mr. Ben Tyon, Shop Instructor at OSC High School in Pine Ridge, he informed me that the vocational program at OSC was terribly inadequate. The problems he cited at Pine Ridge were inadequate funding and poor facilities. Mr. Tyon stated that he had wanted to expand his program to involve some carpentry classes, but was unable to offer the carpentry class due to lack of funds for lumber. Mr. Tyon also stated that three of his students had attended the Black Hills Area Voc-Tech School, and the students dropped out due to a lack of training. Therefore, Mr. Tyon felt before post-secondary education is dealt with, there needs to be upgrading of secondary vocational education programs on the reservation.

As to the post-secondary vocational education on the Pine Ridge Reservation, there has been little progress made to provide vocational training on the Pine Ridge Reservation. Except for the Building Construction Program that the Oglala Sioux Community College has attempted to offer on the reservation, there are no other post-secondary vocational programs on the reservation.

The Oglala Sioux Community College Building Construction program is an A.A. degree which OSCC jointly sponsors through the University of South Dakota at Springfield, SSD. Oglala Sioux Community College has run into a number of problems in implementing the Building Construction Program. The biggest problem in implementing this program has been the funding. With no State or Federal funding from vocational education sources, OSCC has had to fund its Building Construction Program out of the Indian Affairs over-all support to our Indian community college. Out of the $200,000.00 our college has received from the BIA, OSCC has never been able to fund the Building Construction Program for over $20,000.00. With the minimum amount of funding, OSCC has had troubles in attracting qualified instructors to our program. Our college has moved a couple of our students close to an A.A. in Building Construction, but the A.A.

degree requirement at Springfield is that a student take a course in Material Testing which requires expensive equipment totaling around fifty thousand dollars. At this time, our college does not have the funds to purchase the equipment, and therefore, our students must attend USD/Springfield to get their degree or never finish the program.

On the Pine Ridge Reservation, there has been another program which has attempted to provide vocational training to the Indian people. This program is the Indian Action Team. The concept of the Indian Action Team program has been twofold on our reservation. One area was to provide vocational training to the trainee and to work out a cooperative arrangement with the unions so that a trainee could become a union apprentice at the end of his training. Secondly, the Indian Action Team is designed to complete needed construction projects on the reservations. A spin-off from the Indian Action Team Program was the idea that a construction company could be developed for the Indian reservation.

The vocational training of the Indian Action Team has suffered from the politics that occur on our reservation and maybe others. Initially, the Indian Action Team was sponsored by the College, but the tribal administration in 1973 requested that the Indian Action Team be returned to the tribe. During the period the tribe administered the program, there was too much emphasis on completing projects rather than providing quality training. The Indian Action Team also had no means to certify that the trainees had actually received the training. Therefore, most of the trainees have ended up with nothing to show for the two years with the program. Recently, the tribe has asked the community college to take over the administration of the Indian Action Team program.

On the State level, there are only a few post-secondary vocational education institutions, and the closest school to the Pine Ridge Reservation is the Black Hills Area Voc-Tech School. This is the only vocational education institution in West River, South Dakota. Since most of the large reservations are located in West River, Indian people have limited access to vocational education. At the Black Hills Area Voc-Tech School, there are no dormitories which means that students must find housing in the town of Rapid City. This situation requires that a student must have a vehicle to attend school. It is for these reasons that very few Pine Ridge students attend this school.

I will now address this testimony to the needs of the Pine Ridge Reservation for vocational education programming. Although I am not that familiar with secondary needs, I do believe that vocational education on the Pine Ridge Reservation is inadequate. Therefore, I believe that more assistance should be provided to the secondary schools on the reservation to help them upgrade their vocational programs.

As to the post-secondary vocational education needs of the Pine Ridge Reservation, I definitely believe that there should be a vocational education institution on the reservation smiliar to Haskell or the United Tribes school in Bismarck. I will now offer justifications for the need of having a post-secondary vocational education institution on the Pine Ridge Reservation.

With high unemployment and low incomes on the Pine Ridge Reservation, it is obvious that vocational education is needed so that Indian people will have the necessary job skills to get employment either on the reservation or off.

On the Pine Ridge Reservation, unemployment is 40% and the median income is $5,000 which is the lowest income level in the State of South Dakota. Therefore, this is conclusive evidence of the need for Indian people to have vocational education on the reservation.

However, in the past, efforts at vocational education have mostly been off the reservation. The vocational schools at Haskell and Albuquerque are prime examples of the off-reservation vocational programming. In establishing the Oglala Sioux Community College, the Oglala Sioux Tribe's position is that education can be achieved on the reservation rather than off the reservation. The Oglala Sioux Community College being in existence for six years and enrollment averaging between 300 and 400 students, the tribe's concept of on-reservation education has been validated. The past history of Indian students who go off the reservation for education and training is another reason why a high number of students drop out of off-reservation institutions for various personal reasons. Therefore, on-reservation education is an alternative for those students who can not make it off the reservation. Our college has found that a number of students simply can not or do not want to leave the reservation for educational or vocational training. When you look at the situation on the reservation, you will realize why people do not leave the reservation for training. When a person has a large family, it is almost impossible for these people to leave the reservation to uproot their families, large families, and go to another environment. Therefore, if it is at all possible, the Indian people would prefer to have vocational education programs on the reservation.

If it is possible for vocational education to come onto the Pine Ridge Reservation, the Oglala Sioux Community College would like to be recognized as an agency for vocational education programs. Although the community college is presently administering the Indian Action Team Program, we believe that, due to the politics involved in this program and the pressures for construction projects to be completed, the Indian Action Team concept should not be utilized as a means of providing vocational education on a reservation. In conclusion, the Oglala Sioux Community College is interested in any information that it can receive that might bring Federal funding for vocational education to the Pine Ridge Reservation.

Harriet Skye
Director of the Office of Public Information
United Tribes Educational Technical Center
Bismarck, North Dakota

My name is Harriet Skye. I am Director of the Office of Public Information at United Tribes Educational Technical Center in Bismarck, North Dakota. I wish to thank you for giving me an opportunity to present this testimony to the National Advisory Committee on Vocational Education.

I would like to explain the concept behind United Tribes and the way in which our program works. I hope this will help clarify the problems faced in Indian vocational education and our sense of how to deal with those problems most effectively.

The United Tribes Educational Technical Center is a unique educational institution in the United States. Owned and operated by the five reservations in North Dakota and centrally located three miles south of Bismarck, UTETC is the only Indian-controlled residential vocational school in the nation. As such, it has been dedicated to the economic, social and cultural advancement of Indian people across the United States since its opening in 1969.

Because nearly one-half of United Tribes' students have spent less than one year of their lives off reservations, United Tribes strives to maintain a residential learning environment wherein all students are socially and culturally comfortable. This is crucial if the students are to make a gradual transition to life off the reservation, a transition many of the graduates will have to make since employment opportunities are limited on the reservations. United Tribes' 100-acre campus provides students and their families with housing, an elementary school, a child development center, recreational facilities and, most importantly, an Indian setting. Counseling, job placement, legal and medical services are also available.

Although the student body of United Tribes is drawn from 24 agencies in eight states, those who come to our school share at least one point in common: they are all members of the so-called "hard-core reservation unemployed." The training program that has taken shape at UTETC over the years is geared specifically towards this population, providing training not only in vocational and job-related skills, but also in various individual and social skills the students will need once they have left United Tribes and secured employment. Thus an important feature of United Tribes is its comprehensive approach to Indian education. Intensive one-year training programs are offered in 10 career fields; Auto Body, Auto Mechanics, Building Trades, Business Clerical, Food Services, Para-professional Counseling, Nurses' Aide, Painting, Police Science and Welding. All students also enroll in Personal Development classes, which meet one hour a day, with a different subject each month. These classes provide enrichment in many areas, including consumer education, driver education, human relations, Indian culture, alcohol and drug abuse, parental care and the world of work. In addition, students entering United Tribes without a high school degree are encouraged to earn a General Education Development Diploma (GED) through coursework in the Adult Education Department.

Since the beginning of fiscal year 1972, when comprehensive record keeping began, United Tribes has graduated 595 students and found positions for 497 for a highly successful placement rate of 83%. Graduates in 1975 found employment in 14 states, with the largest proportion of these jobs being in North Dakota, South Dakota, Colorado, Montana, and New Mexico.

Communicating the educational opportunities available at United Tribes to potential students has been achieved through a variety of means. BIA Employment Assistance officers on reservations throughout the country have been supplied with brochures and catalogs detailing education at United Tribes. Those officers, in turn, relay that information to reservation residents seeking employment. A monthly newsletter describing United Tribes' educational programs and produced by Tribes' Office of Public Information is distributed to reservation agencies, schools, and libraries. Two annual powwows sponsored by and held at United Tribes draw hundreds of reservation residents, introducing them to the school and its campus. The Office of Public Information also produces and disseminates public service announcements advertising Tribes and has broadcasted programs on several of this regions' television and radio stations.

We plan a more cohesive, systematic recruitment program incorporating the above efforts with several new ones. Now under production is a public relations film about United Tribes which will serve the dual purpose of recruitment and fund raising. Expected soon in the Office of Public Information is an official student recruiter who will travel to reservations, speaking at high school career days and distributing new literature about United Tribes. Included in the literature is a set of posters advertising United Tribes to be displayed in public offices and facilities on the reservations. The recruiter is also expected to hold briefing sessions with high school counselors and employment assistance officers, detailing the opportunities at United Tribes, so they in turn will be better able to advise potential students. Together with the Office of Public Information personnel and the recruiter, semi-annual "open houses" at Tribes will be planned by the staff. The open houses hopefully will attract not only potential students, but educators and counselors as well. Discussions of the educational programs and projects underway at UTETC will be featured in the "open house" meetings.

In regard to choosing students for training, a Selection Committee reviews the applications for prospective students. The Committee is made up of members from each of the concerned departments as well as two representatives from the student body. The Dean of Education and the Director of Vocations consider the educational qualifications and needs of the applicant. The directors of the Chemical Dependency Unit, Counseling, and the Security Department, also review the applications and sometimes recommend special requirements for admittance such as evidence of treatment for those who have had a history of alcoholism. The Director of the Dispensary reviews the applications for health problems. And in the case of parolees the Prison Parole Coordinator is also involved in the selection process.

The Selection Committee does not set rigorous standards for admission. Indeed the Center is designed largely to help those who have not functioned successfully in traditional structures. However, an attempt is made to identify those individuals who clearly will not be able to meet the social and educational demands of life at the Center. This is done both for the good of the student and the Center. It is not, however, always possible. It happens, in fact, less than half of the time.

To fully appreciate the complexity of the problem--and to, in so doing, gain insight into certain fundamental deficiencies in Indian vocational education--it is necessary that we take another look at the student population of United Tribes. Students who come to our school, as I mentioned earlier, are members of the hard-core reservation unemployment. As such, they suffer from a multitude of handicaps not experienced, or the same degree at least, by their non-Indian counterparts. Foremost among these is a life-long history of failure and frustration. What, precisely, are we to consider in deciding whether a given applicant should or should not be admitted into the training program? His grade-point in high school? According to a recent study (which I will describe in more detail in a moment) over two-thirds of the students who enter United Tribes have not completed high school; a large number of these never even entered high school. References from employers, then? According to the same study close to half of the students who enter the training program do so with 6 months or less of experience on the job; and the majority of this, it seems safe to assume, is seasonal in nature.

Very simply, no procedure exists at United Tribes whereby "high risk" students--those who stand little chance of graduating--can be identified before they arrive at United Tribes and can either be given added attention and reinforcement or, if necessary, be screened out of the training program. Attempts have been made in the past to develop such a procedure. I refer specifically to a study that was conducted several years ago. This study was designed to identify certain personal attributes and characteristics of students related to their performance in the training program, for example, age, marital status, experience living off the reservation, and so on. Upon completion of the study, eleven such factors were found to be significant. These are listed in Appendix I. As an example, married students were found to graduate at a significantly higher rate than single students (54.8% as opposed to 27.1%). Likewise, a positive relationship was observed between student graduation rate and age. The trend which was observed could not be explained on the basis of chance alone.

The results of this study are important. We can, for example, on the basis of these results, predict with a fair degree of certainty that a 30 year old student who is married, has two children, and spent two years in the army will stand a better chance of graduating than an 18 year old student who is single and has never before lived off the reservation. They do not, however, form the basis for a comprehensive screening procedure; other information is needed for this. Recognizing this, United Tribes, in 1975, submitted a research proposal to the National Institute of Education. The purpose of this proposal--which was not funded-- was to expand this study, taking into consideration other potentially significant factors. Other proposals will be submitted in the future. For until such information becomes available, screening and admissions will remain, at best, intuitive procedures.

Once admitted to United Tribes, students find themselves involved in a learning envionment which is both diverse and community oriented. As I mentioned earlier, the Center is geared to a comprehensive approach to education and also to allowing entire family units to function on Center. Thus both husband and wife enroll in a vocational program. During the day their children are cared for in the nursery or day care center and the school age children attend the Theodore Jamerson Elementary School, a state licensed elementary school located right on campus.

In addition, housing is provided for up to 150 full-time students and their families. Married students have their own house. Single students live in either the men's or women's dormitory. At any given time the number of students on Center varies depending largely upon the number of students who drop out or finish early.

All classes are conducted under the principle of individualized instruction. Most students who come to United Tribes tend to be alienated from the traditional classroom setting. Thus we provide as much personal attention as possible and allow students to proceed at their own pace.

As I said earlier, intensive one-year training programs are offered in ten career fields. Students who enter United Tribes without a high school diploma also attend classes in adult education, primarily to improve their reading and math skills. All students who attend these classes are encouraged to work towards the GED. Approximately 90% of all students at United Tribes who take the GED exam pass.

Personal Development classes are mandatory. Students attend these classes one hour each day to learn certain personal and social skills they will need in order to function effectively in the outside world. The classes range from such topics as "personal grooming" and "household management" to "driver education", and are meant to bridge the gap between the student's past and the career he is being trained for.

Personal Development classes, however, only partially address the social needs of our students. These classes, like the vocational classes, can only provide skills, although much needs to be done in modernizing and improving our curricula and in improving teacher training. The most pressing problems we face are personal and social in nature. How do we cope with students who come to UTETC handicapped by all of the cultural, emotional, and social problems engendered by severe poverty and the systematic destruction of one's culture? A counseling program is offered, as well as a special program in alcohol and drug abuse, but much more needs to be done. More specialized programs are needed to help cope with the extraordinary problems our students bring with them.

Our resources, however, are limited. This is reflected by the fact that the student drop-out rate over the last few years has exceeded 60%. Even providing a culturally comfortable, individualized learning situation does not solve deep seated personal and social problems. Other programs are needed for this, such as an intensified counseling effort.

Although we are very concerned about the drop-out rate at our school, we do believe that given the background of our students and the success rate of most Indian vocational training, United Tribes has demonstrated that it offers a viable way to attack the problem of Indian vocational education. However, the implementation of the United Tribes concept has been hamstrung by insufficient resources. One cannot take on a tremendous educational and social challenge on a budget which has remained fixed for three years.

The same problem affects our ability to do follow-up studies on the students after they have been placed on the job. Our Placement Department has been remarkably successful in finding positions for our students. 72 of the 97 graduates in FY 1976 were placed on jobs in or associated with their area of training. The placement officers meet with prospective graduates a month or so before they are to complete their training. After an interview to learn the kind of business or shop or hospital in which the student would like to work and the geographical area in which he would like to live, the placement officer makes a series of inquiries until he finds an appropriate job for the student. The placement officer accompanies the student to his job site and assists him in finding a place to live and in setting up a household. For the first few months after placement the officer will also keep in contact with the student in order to help solve any immediate problems he may encounter.

However, follow-up studies have been very sporadic. There are no resources to do an indepth study of whether the students are keeping their jobs, advancing in them, or are indeed ultimately doing the jobs for which they were trained. Follow-up is a difficult and expensive task. We applied for a grant to assist us in this work but did not receive it. Thus we are now limited to what are essentially informal procedures. The placement officers do contact former students when they are in the area in which the student was placed and our Personal Development Department has sent out questionnaires to former students, but the results of these efforts have not been sufficiently systematic to be very satisfactory. Our problem is, of course, compounded by the fact that our student body is drawn from the entire nation. Thus students are often placed in areas far removed from Bismarck, North Dakota.

I hope you now have some idea of our work at United Tribes; but one further word seems in order. An indication of the pressing need for Indian vocational education and the approach to it which United Tribes represents is the waiting list of students who would like to come to United Tribes but who we cannot accommodate because of limited space. Today there are at least 157 students waiting to come to United Tribes. Often students must wait months, sometimes as long as a year, to be admitted.

If there is any further information you would like, I would be happy to provide it. Also I would like to invite you to come to United Tribes. Come and see the facilities, meet our students and visit with the staff. We would be delighted to have you, and I think you would find the visit both interesting and enlightening.

ORAL STATEMSNTS MADE BY:

Ms. Loretta V. Ellis-Mextoxen
National Indian Education Association
Minneapolis, Minnesota

Mr. Charles Foote, Coordinator
Little Hoop Community College
Fort Totten, North Dakota

Mr. Tony Hollow, Education Consultant
Dull Knife Memorial College
Lame Deer, Montana

Mr. Frank Lawrence, Executive Director
United Sioux Tribes of South Dakota
Pierre, South Dakota

Mr. Ralph Mikkelson
Director of Vocational Education
School District #9
Browning, Montana

Mr. E. B. Olsen
Vocational Education Department
Pierre, South Dakota

ADDITIONAL DOCUMENTATION SUBMITTED

Blackfeet Planning Program. Overall Economic Development Plan: The Blackfeet Indian Reservation. June, 1976.

Browning, Montana. "Long Range Local Plan for Vocational Education, 1977-1982."

_____"Vocational Needs Report, Browning School District #9".

Christensen and Pulley, Inc. The Pre-Graduation Leaver. A Report Describing Inquiry Conducted Among Persons Withdrawing From Vocational Training Programs Prior to Graduation. November, 1976.

Minnesota Chippewa Tribe. "Some Cool Things We Are Doing."

_____"Indian Action Team, What Is It?"

_____"The Indian Action Team."

_____"Talent Search Program."

_____Organizational Charts.

United Tribes of North Dakota. Extensive Appendices to written testimony, including student enrollment data [available only through request to United Tribes].

December 15, 1976 Albuquerque, New Mexico

Al Joseph, Director
Gila River Indian Community Education
Department

Activities

The Employment Acceptance Office at Pima Agency provides training opportunities and job placement services to eligible members of federally recognized tribes. It provides origin services for the Gila River Indian Community, Salt River, Fort McDowell and Ak-Chin Reservations. Also provided are origin services to urban Indian adults living in the vicinities of Phoenix and ex-offenders at the Arizona State Prison in Florence, Arizona. Both origin and destination services are provided to clients at the Gila River Career Center, an on-reservation training facility.

Counseling services are provided to public, parochial and Bureau boarding high schools to juniors and seniors. We have found that through technical assistance with school counselors and students career counseling has become more meaningful. Additional counseling is followed up at the agency level once the student returns to his reservation home. In addition to counseling in the peripheral public high school, visitations are made to boarding schools at Riverside, CA, Stewart, NV, Intermountain in Brigham City, UT and Phoenix Indian High School.

Plans are to implement a Career Development Awareness Program into the curriculum beginning in the elementary grades in the reservation schools. Exposure at this level we believe, is not too early.

Counselors have found it highly advantageous to work with the Employment Assistance Staff since students are better oriented, have definite vocational goals, have taken pre-requisite subjects and have been counseled concerning adjustments needed in relocation to a metropolitan area.

Major goals are to assist Indian people to become self-sustaining through vocational, on-the-job training, apprenticeship and direct employment to the job location.

Problems

PROBLEM

The basic problem is that the majority of Indian people do not have the training to prepare them for jobs which they would be capable of performing and which would lead to a more satisfying life. This general problem related to the following specific problems:

p. 58 blank

PROBLEM	PROPOSED ACTION
a. High turnover and drop-out rate in both training and employment relating to:	Improved counseling prior to and during training and placement. Better follow-up after placement.
(1) Attitudes, work-study habits, adjustment problems to the non-Indian work environment.	Classes being organized at the Career Center for job orientation, grooming, weight reduction and charm courses.
(2) Lack of basic education prior to training.	Adult Basic Education and preparation for GED Certification being offered at Career Center in addition to A.V.T.
(3) Lack of curriculum counseling for careers requiring special subjects as in medical fields (biology, chemistry, higher mathematics).	Redesign of program will deal with these weaknesses in high schools.
(4) Certain basic social and health problems.	Still an area needing more exploration.
b. Some persons and training institutions teach "down" to Indians requiring less of them. Use of double standards. Students are often allowed to go through school with no real learned skill because of little course content, application and excessive absenteeism.	Certain training institutions are being monitored regarding progress and attendance of students.
c. There is definite lack of common philosophy in regard to training on the part of the organization concerned with training on the reservation.	More liaison between school and BIA personnel.
d. Training is not adequately related to placement on the job. Employment in field of training is not frequently available nor in the location where the student would accept it.	Mobility is essential-transportation is being provided by community services centers and some employers at the Industrial Parks.
e. BIA On-the-Job Training often becomes a job sudsidy to encourage industry to the reservation rather than training.	Length of some training too long before worker can get full working wage.
f. Apprenticeship programs have never achieved their potential.	Transportation and mobility needed.

	PROBLEM	PROPOSED ACTION
g.	Training has become an end in itself for some people who go from one training program to another with no real interest in securing gainful employment.	Closer screening with other training programs to discourage this.
h.	Need for more effective coordination in manpower programs	Monthly meetings are held with Manpower & CETA programs on the reservation. This includes DES representatives.
i.	Need for student vocational evaluation services to help select job training programs based on known strengths and potential skills. Students can then enter a program with some degree of confidence they will succeed.	Contract this service to trained testing personnel.
j.	Need for more and better program awareness and orientation of students and school personnel.	Use of visual aids, informational booklets prepared by staff, school visitations by staff.
k.	Need for improving attendance in training and employment.	More frequent personal contact and follow-up.

Suggestions

A proposal has been submitted to the Area Director by the Gila River Tribe to redesign the Employment Assistance Program to provide more counseling services and coordinate with the Gila River Education Branch. Copy of the narrative for redesign is attached.

RE-DESIGN
CAREER DEVELOPMENT/EMPLOYMENT ASSISTANCE

Proposal, Need, Justification

The Gila River Indian Community, faced with the loss of funding for its education counseling unit and its higher education aid program, proposes to re-design the Bureau of Indian Affairs' Career Development/Employment Assistance (CD/EA) program in a manner that will allow continuation of these efforts and in a way that will better serve the Community.

Because GRIC believes vocational training and career development are integral parts of the education process, the first step in the proposed re-design is to organizationally shift the CD/EA into the Tribal Department of Education under the superivsion and guidance of the Director of the Department.

The second step is to use the funding from two vacant CD/EA positions (A13.19, Employment Assistance Officer, and A13.21, Employment Assistance Technician) to create two professional counselor positions. The third step is to redefine the duties and responsibilities of the remaining four CD/EA positions. And the fourth step is to add two additional counselors through Johnson O'Malley and three paraprofessional counselors through the CETA Program. (The attached list shows positions and their proposed use in more detail.)

The proposed re-design would permit the continuation of all functions currently carried on by the CD/EA program but would, in addition, provide the vocational, academic, and personal counseling needed by students and by out-of-school persons desiring to pursue higher education or enter vocational training. Counselors and the Vocational Development Specialist (A13.20) would work closely in training the paraprofessional technicians to provide counseling in personal/vocational/academic areas and to begin a program aimed at preparing elementary and secondary students to make a career choice at the appropriate time.

By combining these efforts into one unit, duplication of effort will be eliminated and students/clients will be able to receive comprehensive assistance from one source. Channels of communication will be established between the staff and schools and between the staff and students, and procedures can be developed which will eliminate the frustration and confusion often encountered by students and clients in their efforts to enter--or to select between--higher education or vocational training programs. Perhaps of even greater long-term value will be the confidence future students will have in making career choices and in setting realistic goals toward which to work.

John L. Peterson, President
Southwestern Indian Polytechnic Institute
Albuquerque, New Mexico

Let me start by giving you some background information on our area and school.

The Southwestern Indian Polytechnic Institute is a Bureau of Indian Affairs two-year residential post-secondary school offering instructional programs in twelve occupational and business fields. It is fully accredited by the North Central Association of Schools and Colleges. The school was opened in 197 , with a new and modern plant, a class capacity of 750 students, and a dormitory capacity of 500. It was planned at some future time to build another dormitory and increase the number of instructional stations, but additonal funds have not been forthcoming.

Policies, program and procedures are established and acted upon by an all-Indian Board of Regents that at this time is made up of tribal members from the Southwest. SIPI is in a transition period at the present time that makes us directly responsible to the Central Office in Washington and to provide for a Board of Regents more representative of a national constituency.

SIPI operates year around on an open entry, open-exit system, accepting all Indian applicants of ages 16 to 26 (and sometimes older), who have either graduated from high school or have been out of school for a year. We provide General Educational Development courses so that any student can obtain a GED high school equivalency certificate, either while taking his vocational courses or before entering a vocational program.

The student may start his courses at any level he is able to cope with, and remain until he has learned what he wants to learn for the job he wants. This means a lot of work for the recordkeepers and counselors since there can be no predetermined course length or length of a student's stay in school. And of course, instruction must be highly individualized. On the other hand, it is a very good system for the person who may have some skill in a vocation and want to upgrade it, or who may not want to spend a long time in a credit-based college course, but needs certain training for his job.

1400 Students enrolled at SIPI last year. The average monthly enrollment was about 500, and over 100 of these students were placed in jobs in the surrounding area and another 100 of these were individuals served from Indian activitites on a special need basis. Many others returned to their home areas, and probably obtained jobs but could not be helped by our Placement Office because of the distances involved.

The program is, we feel, a very real service to the Indian community of the nation, since in the BIA system only SIPI and Haskell Indian Junior College offer post-secondary vocational technical programs which Indians can take completely without charge. The funds to operate the instructional program and the dormitory are supplied by appropriation of Congress.

There are, however, two major areas in which we feel that additional funds are needed, and would greatly benefit the Indian community. One area is related to the immediate community of Albuquerque, the other to our nationwide service area.

In Albuquerque, there are 1,275 Indians age 16 to 24, and 1,839 age 25-49. Of the latter group, 155 have had less than 9 years of school. We are sure that among this large number of Indian people, and especially among those who have had minimal formal education, there are many who would benefit from continuing education in the evening, weekend, or workshop short courses.

SIPI's individualized instruction system is ideally suited to helping these people improve their working skills and their basic education. Our school plant is adequate, and the necessary teaching skill is available. We do, however, need extra funding to establish a continuing education program: to determine the courses needed, prepare a curriculum responsive to these needs, pay for extra teaching hours, publicize the program, and find the people who need it. Many of these people have been out of school for a long time, and do not realize the opportunities available to them.

The second area in which we feel we could make a major improvement in our services to our nation-wide constituency of Indian people is in job counseling and placement for reservation areas.

Our students come from all over the U. S., and many of them want to return to work near home. In order to counsel them on vocational choice, and place them in jobs, we need to do detailed research on the job market in the reservation areas.

State manpower surveys are not specific enough on this point, and so do not provide the kind of information we need. A reservation job-needs survey would provide the necessary data to plan for the future, and courses could be designed to train students for jobs that really exist. Students from the various areas could be advised more realistically in their vocational choices.

At the same time, a placement contact network could be established, so that students completing their training and returning to their home areas would have more informed assistance in finding employment.

A reservation job-needs survey could be combined with student recruitment. Though costly because of the distances involved, we feel that such an effort would be well worth the money in terms of additional students brought into vocational-technical training, and eventual increase in job placement and the economic well-being of the reservation areas.

Another phase of our national service area is our desire to establish cooperative or consortium arrangements with other Indian Junior Colleges whereby the specialty programs offered at SIPI can become adjunct offerings of these schools' curricula. This will have the effect of expanding the offerings of these schools with no dollar outlay.

It is our hope that this new legislation will provide the opportunity for supplemental funds so that service to the National Indian Community in vocational education can be expanded. We still have some very basic questions:

1. Does this legislation apply to a BIA post-secondary institution?
2. Are these funds direct OE funds, or are they to come through the state?
3. Does our national constituency hinder our receiving funds through the State Department of Vocational Education?

James Tutt, Director
Navajo Community College and Vocational Education
Shiprock, New Mexico

Background

Navajo Community College was established in mid-summer 1968. The staff spent several months developing programs, organizing classes, readying borrowed facilities. Then opened classes in January, 1969. The college regents and officials expected the college to fit students for the world of work and to enable them to bridge the traditional and technological worlds.

The NCC Regents therefore, directed preparation of a labor market analysis and on the basis of the analysis approved applications for facilities for certain courses needed to begin vocational education geared to Navajo needs. The college program was discussed with the President's Manpower Advisory Committee and other officials. Applications were taken to Washington, but bogged down in the spaces separating Washington, the State of Arizona, and the Navajo Tribe. Not until 1974 was any manpower training support forthcoming from Washington. This support enabled NCC to begin training for the Navajo Indian Irrigation Project and other developments in the Four Corners area.

Shiprock is the Navajo center nearest these developments and an HEW-MDTA grant enabled us to develop our Shiprock Branch as a career-oriented institution. Branch college curriculum was based on an analysis of the area labor market -- in particular the demand for labor associated with Irrigation Project and industrial development.

A major need in industrial development projected at the time of the survey was for Chemical Technicians and Electrical Technicians. In order to set up training for these jobs the Regents and NCC officials took an application to National Science Foundation for help in setting up Chemistry and Physics laboratories. The application found no support whatever, but when lack of support of Indian programs turned out to be general, an opportunity to resubmit the application was extended to NCC. This application is being considered.

We have met with major employers in our area on numerous occasions and on one or two occasions with the employers and the Dean of the College of Engineering of University of New Mexico, seeking employer involvement in our programs. We are cooperating with the University in Engineering training for Navajos and if we can set up an effective employer -- college relationship.

This then is our vocational education record: A commitment at the outset to career education geared to Navajo needs, a continuing effort to find funds for the needed equipment and staff, an effort for student recruitment only half effective because of lack of programs, and a mounting need for effective vocational education to meet Navajo needs. Our current focus is for development of a program for Appropriate Technology -- technological training appropriate to Navajo natural and human resources. Let me first summarize the job outlook -- the labor market future -- as it seems to be shaping up for Navajo country and then review the appropriate technology concept as it applies to training.

The Navajo Labor Market

Of the 40 to 50,000 Navajo men and women who need work and want to work, about 25,000 have jobs. Several thousands of these jobs, however, are paid for by training programs. Thus, about half of the Navajo labor force is employed in the usual sense and about half is unemployed. Over 5,000 of those who are employed are self-employed for the most part in rugweaving, jewelry making, and full time sheep ranching.

Apparently 10,000 or more of the Navajo labor force have gone through training programs over the course of time. Some who have taken training have jobs, some are usually unemployed and some circulate from one training program to another, keeping body and soul together in this way. The problem lies mainly in the lack of job opportunities in Navajo country, but also lies in part with the way government training programs must be set up. Training programs in the United States are short-runs. Twenty-six weeks or some such time and you must find work or fade into unemployment or another training program. As I will discuss a little later, our college is trying to develop longer run, more flexible programs to conform more closely to Navajo needs.

The demand side of the labor market can be summarized as follows:

The Navajo area labor market is dominated by service sector employment for government agencies -- education and health primarily. Almost one-half of all full-time jobs are found in government.

Employment in technological enterprise in construction, transportation, and utilities accounts for one-fourth of all jobs. Navajo Indian Irrigation Project employment falls in this category.

The other fourth of employment is mainly self-employment, with a very few jobs in wholesale and retail trade and services other than government.

The Navajo Ten-Year Plan is designed to build up the technological and private service sectors. Projections by the Tribal Office of Program Development indicate considerable increases in these sectors, and especially in construction and in mining during the next four or five years.

On the supply side of the labor market, just over half of the labor supply are women, which is a somewhat higher percentage than in the national labor force. The primary difference between the Navajo and the national labor force, however, is in the youth of the Navajo working population. Nearly 60% of the Navajo labor force are under 35 years of age.

Less than one-sixth of the Navajo labor force have finished high school, and about 5% have college degrees. A good many more Navajo students are in college, however, than the number of those in the labor market who have finished college.

Training and Education in Appropriate Technology

In order to develop vocational-technological training that will be appropriate to Navajo circumstances, we are orienting our Shiprock campus to career programs and to a special program to aid Navajo development by increasing people's productivity without eliminating their involvement in production. This technology should be on a small enough scale so that it can be utilized by a dispersed population, be relatively simple so that it can be maintained locally, and be relatively inexpensive so that it is affordable.

To facilitate such an economic evolution for the Navajo, NCC proposes both development of appropriate technological aids and their dissemination and transfer into the Navajo countryside. We suggest establishment as part of the Navajo Community College system of a center concerned with development and utilization of appropriate technology for the Navajo. Such a center would serve the students' educational needs by involving them in the development of appropriate technology and draw upon their experience with both modern America and the traditional Navajo way of life.

Appropriate technology is not inferior or antiquated technology. Development of appropriate technology often necessitates that a great deal of time and sophisticated, creative thought be given to the design of a technological device. It is frequently more difficult to design a simple, concise solution to a technical problem than to design a complicated one. Also, although solutions to modern problems sometimes already exist from a previous era, that is as often not the case. An appropriate technology is just sufficient to solve a given problem with minimal resource consumption and with satisfying human involvement. Further, appropriate technology is not unduly tied to the past: it is dynamic, incorporating technological developments that are compatible with these goals as they occur.

Vocational Education and appropriate technology

Actual development of intermediate technology will necessitate a good bit more emphasis on vocational-technical education than we have had equipment and funds to develop.

Vocational-technical education needed at once to fit into appropriate technology development including solar heating and modular housing;

Water and power development -- windmills, desalination units, water catchment, etc;

Woolwashing, carding and textile production;

Range and cropland productivity restoration and conservation. Solar greenhouses might be a component.

These developments are in addition to needed training and education in such fields as farm mechanics, transportation, electrical technology and the range of skills in which we are developing training.

Our proposal for an Appropriate Technology Center is outlined in tentative form in a bulletin we are distributing to Navajos and other interested parties to get a broad cross-section of views and suggestions. I hope that you will take time to look through these bulletins and will let me know your thoughts about it.

1912

New Mexico
COMMISSION ON THE STATUS OF WOMEN

Suite 811, Plaza del Sol
600 2nd NW
Albuquerque, New Mexico 87102

JERRY APODACA
Governor

TASIA YOUNG
Executive Director
842-3141

LINDA K. ESTES
Chair
Albuquerque

ANNA MULLER
Vice-chair
Albuquerque

ALFREDO ABALOS
Bayard

RANDY BACA
Albuquerque

MARY SUE BUCHLY
Albuquerque

RAMONA CORIZ
Santa Fe

MARY COWAN
Silver City

KATHLEEN DICKERSON
Santa Fe

ETHEL FLOYD
Estancia

TONI NEAL
Hobbs

VALERIE RUNYAN
Tucumcari

ALLENE B. STEPHENS
Las Cruces

JUANITA WALLING
Farmington

GRACE WATSON WILLIAMS
Albuquerque

FRANCES WILLIAMS
Las Cruces

REPORT ON CONFERENCE ON EMPLOYMENT AWARENESS FOR INDIAN WOMEN

SPONSORED BY:

NORTH AMERICAN INDIAN WOMEN'S ASSOCIATION (NAIWA)
WOMEN'S BUREAU OF THE U.S. DEPARTMENT OF LABOR
NEW MEXICO COMMISSION ON THE STATUS OF WOMEN

JULY 1975

In February of 1975 some 450 Indian employees were laid off at the Fairchild Plant in Shiprock, New Mexico. Ninety-five percent of these employees were women. This plant had offered about 1/3 of the available job opportunities for women in the northern Navajo reservation area. The lay-offs came as a surprise to many of the employees and led them to question their rights as working women.

Adele Lope, who works in Shiprock for New Mexico State University's County Extension Office, received many of these questions. Adele realized that Navajo women knew very little about such basic concepts as the minimum wage, social security benefits, income tax, or laws providing for equal employment opportunity. As the Navajo/Hopi Chapter representative of the North American Indian Women's Association (NIAWA), she had made national contacts with Indian women. In particular, she remembered Mary Natani, a NAIWA founder, who is presently an Employment Specialist with the Women's Bureau of the U. S. Department of Labor. Working with Mary and with Rhobia Taylor of the Women's Bureau in Dallas, and with Vera Norwood and Tasia Young of the New Mexico Commission on the Status of Women, Adele outlined a broad agenda for a two-day program to provide "Employment Awareness for Indian Women". The Conference was held at the Shiprock High School on July 24 & 25, 1975.

This informal coalition of a local and a national Indian women's group, a state agency, and a federal body, put together a series of workshops and a panel discussion aimed at providing basic employment information to Indian women. "Employment" means much more than having a job. One needs to know techniques for interviewing, resume writing, locating job vacancies. Successful employees also must learn how to use an employee upgrading system to their own advantage, and what their rights are in all phases of personnel action from the initial job interview on. Other issues of equal importance in effectively entering and staying in the work force include an awareness of the importance of having a good health insurance program, a good retirement program, unemployment insurance; in having those fringe benefits which provide for a certain amount of security. Finally, employment leads to concerns with available child care, the exercise of financial responsibility and the possibility of one's children themselves entering the work force.

The program which was put together to present this kind of information was divided into an initial day of workshops and a second day's panel discussion for a specific reason. Employment questions, particularly when they are centered on grievances arising from layoffs, cannot begin to be satisfactorily answered without the presence of the employers. Yet, it seemed important to structure the conference to give participants a chance to clarify their problems by giving them as much information as possible on the first day, and allow them the chance to present their grievances and work with the employers toward some solutions on the second day.

The agenda for the first day included a keynote speech urging Indian women to become involved in planning, policy-making and politics on the tribal, state and national levels. Grace McCullah, Executive Director for the Indian Development Districts of Arizona, delivered this speech. Frances Williams who is a member of the New Mexico Commission on the Status of Women and the Federal Women's Program Coordinator for the Department of the Army at the White Sands Missile Range, covered the status of the Equal Rights Amendment in New Mexico. During the lunch break, a NAIWA representative requested Indian Women to participate in the Miss Indian New Mexico pageant, and the state president of the New Mexico Women's Political Caucus invited participants to join that group.

Continued - Page 2

The bulk of the first day was spent in small workshop sessions which were meant to provide each woman with some answers to her specific employment concerns. Claudine Arthur, a lawyer with the Navajo Legal Services (DNA) in Shiprock and one of the first Navajo women to become an attorney, discussed basic employment rights. Mary Natani, Frances Williams and Felice Espinosa, who represented the New Mexico Human Rights Commission, provided more technical information on employment discrimination. Eva Benally, Director of the Navajo Community College in Shiprock, and Virgie Sisneros, a job counselor with the New Mexico Employment Security Commission assigned to the National Indian Youth Council, discussed effective ways of finding and keeping a job. Eva Benally is an announced candidate for Vice-Chairman of the Navajo Tribe. Emily Velasquez and Vedra Pino, from the Consumer Education and Advocacy Project of the All Indian Pueblo Council, presented information on financial responsibility and credit. Finally, Duane "Chili" Yazzie, Director of a project for Concerned Youth, and Lillian Arthur, Navajo Youth Council Director for the Shiprock Agency of the Bureau of Indian Affairs, discussed employment problems of young people.

The three organizations sponsoring this conference cooperated in finding resource people to achieve a good combination of local people who understood specific problems unique to the area, and state and national people with a broader range of knowledge. Equally important was the fact that in each workshop, at least one of the speakers was an American Indian woman. Also, each workshop contained one bilingual person who could handle translating Navajo and English questions. A series of planning meetings and long distance phone calls culminated in a final planning meeting with local, state and national people on the evening before the actual conference.

At the conclusion of the first day, the entire conference met together to hear reports on each workshop, so that everyone would have some information on all the topics. This also gave the participants a chance to begin thinking about the questions they wished to ask the panel during the second day.

The second day's panel consisted of an employer and an employee from the major employers in the Farmington/Shiprock area. Represented were the Navajo Tribe, the Bureau of Indian Affairs, Arizona Public Service, the New Mexico State Health and Social Service Department, and Utah International. The panelists were first given an opportunity to present a discussion of their employment practices related to Indian hiring and of their feelings for some of the problems involved in working with Indian employees. The program participants were then encouraged to question these statements and work with the employers to resolve mutual misunderstandings.

During the discussion, conference members were asked to consider four questions:

1. What are the problems Indians face when seeking and retaining employment?

2. What problems do employers face when recruiting and maintaining Indian employees?

3. What efforts are presently being made to employ Indians?

4. What possible alternatives and solutions should be considered when seeking and retaining Indian personnel?

The panel discussion was lively and exciting. As a result of the first day's workshops, the women were well armed with questions. The panelists gave short sketches of their efforts to recruit, retain and up-grade Indian employees, and some of the problems they encountered in doing so. The comments mainly centered on the growth of upward mobility programs and the difficulty of finding qualified applicants with sufficient training for upper level, professional and technical positions. Other points were made concerning the lack of adequate salaries, living facilities, and child care facilities in areas such as Window Rock.

The stress employers placed on finding "qualified" applicants led to most of the questions from the audience. One woman, Mrs. Stella Lee, doubted that many people "at the hogan" level understood what the word "qualified" meant. She noted the confusion of someone who got the best education she could in order to "qualify" for work, only to find that she then did not "qualify" for food stamps or housing when she could not find suitable employment. Questions from young and old centered on whether one should get an education and training when there were so few jobs on the reservation which this training suited them for. As one woman stated "I don't know anymore how to educate my children."

After a short film of the North American Indian Women's National Conference in Michigan this year, the conference was concluded with the passage of several recommendations. Recommendations were made that:

> the Bureau of Indian Affairs (BIA) implement a paid Federal Women's Program Coordinator at each agency on the reservation;
>
> more conferences be held for Indian women on this same topic;
>
> New Mexico Governor Jerry Apodaca appoint a Navajo woman to the New Mexico Commission on the Status of Women; and
>
> the Navajo Tribe act as co-sponsor of future workshops in the chapter areas.

Concerns for the future of young people on the reservation were strongly expressed. Recommendations in this area included:

> the establishment of a youth center in the Shiprock area;
>
> the building by the BIA of an all-vocational school on the Navajo reservation;
>
> and the abolishment of poverty level guidelines for participation in summer youth programs.

Finally, the participants recommended that Adele Lope be sent to Washington, D.C., to attend the 55th Anniversary of the Women's Bureau in September.

At the end of the conference, an evaluation form was given to all participants. Ten percent of these evaluations were returned. The ratings for the workshops were uniformly good, with the most popular being those on job rights, employment discrimination, and financial responsibility. The participants felt that the conference should include more information on Arizona laws, since the Navajo reservation spans both states. Also, many felt that more distinctions should have been made between state, federal, and tribal sovereignty.

Other questions which were not answered, centered on what can be done to assure adequate child care facilities on the reservation for working women. All of the evaluations expressed a desire for more conferences with an extremely broad span of requested topics.

Those of us who put together this program felt that certain logistical changes could have been made to produce a better conference. First, the workshops on the first day were a little too long and should have been cut to one hour. Second, the reports at the end of the first day should have been limited to five minutes, since that session went on much too long. Third, the recommendations should have been made immediately after the panel discussion, rather than at the very close of the conference. This would have allowed for more participation by all the members since not all the participants were able to attend both days of the conference.

All agreed, however, that this first conference of its kind was an enormous success. Over two hundred women from around the Navajo and Hopi reservations attended the conference. Both the BIA and the Navajo Tribe declared the week of the conference to be "Navajo Women's Week", and gave employees wishing to attend administrative leave to do so. A Southwest Indian Women's Conference, patterned after the Shiprock Conference, is being planned and will be held in Window Rock, Arizona on September 24 and 25.

The pride, concern, and determination of Indian women who asked for this meeting and who made it as successful as it was, was best stated by one of the older women in the audience during the panel discussion. Mrs. Stella Lee gave an indication of the expectations of Navajo women when she stated, "We want the moon. The legends say that we have it anyway."

ORAL STATEMENTS MADE BY:

Mr. Llewellyn Baracakman, Chairman
Fr. Mojave Indian Tribe
Needles, California

Mr. Berb Benally, Director
Adult Basid Education Programs
Navajo Community College
Tsaile, Arizona

Mr. Udell T. Brown
San Carlos Apache Tribal Council
San Carlos, Arizona

Mr. Russell Ellis, Director of Planning
Seminole Nation of Oklahoma
Wewoka, Oklahoma

Dr. Doris Jefferies Ford
Director of Project Research
Valpar Corporation
Tucson, Arizona

Mr. Dan Jennings, Education Director
Sac-Fox Tribe of Oklahoma
Shawnee, Oklahoma

Mr. Louis LaRose, Chairman
Winnebago Tribe
Winnebago, Nebraska

Mr. Dan Lopez, Executive Director
New Mexico State Advisory Council
on Vocational Education

Mr. Dillon Platero, Director of Education
and Mr. Dan McCabe, Director of Planning and Research
Navajo Nation
Window Rock, Arizona

Dr. Dave Warren, Director
Research and Cultural Studies
Institute of American Indian Arts
Santa Fe, New Mexico

ADDITIONAL DOCUMENTATION SUBMITTED

Colorado River Indian Tribes. A Final Report For the Career Guidance Orientation Research Project. USOE Project #V0257VZ. June 30, 1976. Submitted by Valpar Corporation.

Navajo Community College. "Navajo Nation Adult Education Needs Your Help."

______ Report of the President, 1975-76.

Rj Associates. Vocational Education on the Navajo Reservation: Present Status and Future Directions. December, 1976.

Southwestern Indian Polytechnic Institute. Bulletin. 1975-1977.

Tutt, J. M., Kolstad, Gimmer, and Reno. Appropriate Technology and Navajo Economic Development. Los Alamos Scientific Laboratory Report UC-13. October, 1976. Under Contract from U. S. Energy Research and Development Administration.

December 16, 1976 Seattle, Washington

p. 76 blank

MEMBERS OF
BLACKFEET INDIAN RESERVATION
BROWNING, MONTANA 59417

403 CEDAR STREET
SEATTLE, WASHINGTON 98121

National Chairman
HERBERT L. BARNES
Seattle, Washington

Senior Vice Chairman
WALLACE GLADSTONE
ELOISE DOAN

Junior Vice Chairman
HENRY G. ARNOUX
CECELIA BARNHILL
DARRELL NORMAN
MARTI WILSON
NAIDA DeMARCE
GEORGE UPHAM

Yakima
GEORGE CALFROBE, SR.

Spokane
GERTRUDE ROHOLT

Portland
GLORIA McLEAN
VIVIAN KORKORAN

Tacoma
JOYCE DUDZINSKI

Everett
ANNA HUDSON
OSCAR BIRD

Treasurer
JOYCE DUDZINSKI

Secretary
ASSISTANT TREAS.
LAMAR ROSE

Sergeant-At-Arms
WILLIAM UPHAM

PAROCHIAL EDUCATIONAL PROGRAM
Sponsored by
NATIONAL ASSOCIATION OF BLACKFEET INDIANS

Favorable parental response indicate that the Parochial school tuitional subsidy, now sponsored by the Blackfeet Indians (N.A.B.I) has been successful in demonstrating the effectiveness of Catholic Schools in educating Native American Youth.

However, since the degree of favorable reaction to this year's program was unexpected and the desire for organizational process was in the initial stages, no funding requests were made for children who completed elementary school and whose parents want them to attend a Catholic high school.

This year we have thirty seven (37) families actively participating fifty (50) students in eleven (11) Catholic grade schools.

These youngsters comprised about one-third (1/3) of the applicant requests and even smaller percentage of the total demand. Over sixty-four (64) percent of Indian families of all religious persuasions contacted in investigative and recruiting efforts stated a preference for Catholic education for their children.

Among the investigative research we found the favorable points of Catholic education are as follows:

A. Considerable smaller classes, allowing for more individual teaching.

B. Catholic schools have more control over teaching standards as opposed to teachers in Public Schools.

C. Cultural awareness is surfaced easier in small classes; they are never a part of a compromise.

D. Catholic schools employ a methodology which is constructed upon a value system which respects and strenghtens the family structure, badly shattered in the Indian Community, thereby increasing the entire family appreciation of the educational process.

p. 78 blank

E. A smaller class enable teachers to identify existing problems in environment in homes.

F. Drop-out Ratio: 1%, lowest of any school system.

Last years' grant of $10,000 was allocated to:

1.	Tuition:	$11,000.00
2.	Uniforms:	1,425.00
3.	Transportation:	475.00
4.	Salaries	2,000.00
5.	Administration:	350.00
6.	Misc.	150.00
	Total:	$15,400.00

The $5,700.00 of expenditures over our budget was made up from fund raising activities of active parents.

This year we have chosen to eliminate program cost as a sacrifice for education opening our program to more families and subsidizing only one-half (½) tuition cost to the program and one-half remaining the responsibility of the parents with the exception of those families existing on Public Assistance or S.S.I, whose expenditures were thereby covered by our program in full.

Families were then burdened with the following costs:

A. One-half (½) tuition
B. Uniforms
C. Transportation costs
D. Books and Supplies

In accordance, the program itself suffered the following administrative cost:

A. Salaries - staff of five are completely volunteers
B. Transportation - travel cost are completely consumed by staff
C. Program supplies - thru fund raising activities
D. Reproduction and mailing - Fund raising activities.
In our third year of operation we have recognized the need for:

1. Grants without limitations confining the program to the elimentary level. Since our present grant specifies that our recruitment be limited to only those who are presently in the Public School system, we find the greatest percent of recruitments are in the third and fourth grade levels; thus providing only about four to five years of Catholic education and they are left with no other choice but to return to the Public School system.

2. Qualified counselors to assist our children in the adjustment to private teaching.

3. Liaison staff, designed to combat home problems more presently existing in homes today.

4. Parent advisory councel - to assist in strengthening our culture in the teaching systems.

5. High School education - most important in providing our youth with complete Catholic education.

The Government cannot truthfully say that the funds we are given will help us to become financially self-sufficient without the proper tools to do this in.

The National Association of Blackfeet Indians believes that this years' results demonstrate that the dollar investment in quality education now can eliminate future expenditures in social services, rehabilitation, or correctional programs.

Our program efforts are to provide and assist Native American families desiring non-public forms of education and assist in the determination of the validity of the principal of Indian Self-determination as it applies to education, especially non-public education.

In finalizing this summary of our program, we realize very much that the funds issued to Native Americans are issued solely as a part of a compromize, but we realize even more that our program resources are vastly insufficient to accomodate the demands for a better education.

Written and Submitted by

Terri Bariquit

Terri Bariquit, Program Chairman

NATIONAL ASSOCIATION OF BLACKFEET INDIANS

MEMBERS OF
BLACKFEET INDIAN RESERVATION
BROWNING, MONTANA 59417

403 CEDAR STREET
SEATTLE, WASHINGTON 98121

National Chairman
HERBERT L. BARNES
Seattle, Washington

Senior Vice Chairman
WALLACE GLADSTONE
ELOISE DOAN

Junior Vice Chairman
HENRY G. ARNOUX
CECELIA BARNHILL
DARRELL NORMAN
MARTI WILSON
NAIDA DeMARCE
GEORGE UPHAM

Yakima
GEORGE CALFROBE, SR

Spokane
GERTRUDE ROHOLT

Portland
GLORIA McLEAN
VIVIAN KORKORAN

Tacoma
JOYCE DUDZINSKI

Everett
ANNA HUDSON
OSCAR BIRD

Treasurer

Secretary
ASSISTANT TREAS.
LAMAR ROSE

Sergeant At Arms
WILLIAM UPHAM

December 16, 1976

The Parochial Educational Program Sponsored
by the National Association of Blackfeet Indians.

Last year the National Association of Blackfeet Indians were funded thru the Archbishop's Stewardship Funds for $10,000.00 to be used for tuitional purposes, not including administrative cost.

Our expenditures for that year was $14,000.00

This year we were funded for $11,000.00 and only limited to $1000.00 for administrative cost.

In working with the amount of funds we were only able to help twenty-seven (27) families involving fifty (50) students in twelve (12) Catholic Schools. Since this is a new program designed to involve education in private Catholic Schools that has never been recognized before, we seriously can say that $11,000.00 is the very lowest amount of funding given to an area in education which has never been serviced. It not only calls for tuition cost, but special counseling to meet the needs of our students in adjusting to the private educational system the added expenses of uniforms and most of all, the need for extended education beyond elementary level.

The guidelines set down by the Stewardship Grant is designed to include only elementary students. We feel that we are only providing this education to children for only about three (3) years since we cannot fund children already in private schools but rather our recruits have to be children from public school who have never been in private schools.

What this means is that we are defeating our purpose which is to provide private religious education to those Indian families who, without our help, could not afford to provide a better education for their children. We cannot find our program to be effective to Native American families without extending our program in a complete package to include parochial high school.

The high rate of drop-outs have been proven to be between the ages of 11-17 and we cannot be effective in the Seattle community without access to funding assistance. Our drop-out rate after three (3) years of programming was less than one percent.

Herbert L Barnes
National Chairman

Evelyn Blanchard, Program Director
National American Indian and Alaskan Native
Mental Health Research and Development Center, Portland, Oregon
and Ladonna Harris, Director
Americans for Indian Opportunity
Albuquerque, New Mexico

I would like to thank the committee for the opportunity to read my statement today.

My name is Evelyn Blanchard. I am Program Director for the National American Indian and Alaska Native Mental Health Research and Development Center, located in Portland, Oregon. The statement that I make today is submitted as a combined statement for Mrs. LaDonna Harris, Director of Americans for Indian Opportunity in Albuquerque, New Mexico, and myself. Mrs. Harris was unable to attend the Albuquerque hearings yesterday and requested that she go on record as participating in the statement that I will make. Because of the short notice I was given, I will not submit a written statement today. However, that will be prepared later and sent directly to the U. S. Office of Education.

Tribes throughout the country face a devastating situation with regard to the education of their people. Unfortunately, most people in the United States, including those in governmental positions, view the Bureau of Indian Affairs as having sole responsibility or at least major responsibility for the education and training of Indian peoples. This view is an inaccurate interpretation of the Federal obligation to Indians. The recent passage of Public Law 93-638 confirms the tribes' relationship to the Federal government and the broad obligations of that government. That legislation provides for contractual agreements, not only with the Bureau of Indian Affairs and Indian Health Service, but with other departments of the Federal government as well. From that authority and ones previously established through treaties and other means, tribes have the responsibility to plan and determine tribal programs related to education. Because the monies available to tribes for educational purposes have been especially meager, tribes have come to view education in a holistic manner. There is not a separation of vocational education, which might be viewed as skills training, from career development, which can be seen as providing an opportunity to view opportunities; from adult education, which is usually seen as training for non-school age people who need survival skills or learning something to earn a living. This is not separated from post secondary education, which would include college, business schools, apprenticeships and on-the-job training, which might be focused on learning the skills of tribal leadership. Because these monies have traditionally been difficult to secure, tribes have had to put together whatever monies might be available from whatever sources in their attempt to meet the needs of their people. The thrust of all educational programs for Indians since their inception in the early 1800's has been toward assimilation. That is, enforced denial of the Indian person's identity and not the skills necessary for survival. This has occurred because tribes have not been given the opportunity to have a determining role in the definition of their needs.

In the school year 1975-1976, there were approximately 300 adult vocational education students enrolled in training supported by the Bureau of Indian

Affairs in the Portland Area. About 70 percent of these students will complete their training. The most frequent reason for non-completion or withdrawal is "personal reasons." Little beyond the label is known about these reasons. Other reasons for non-completion include non-attendance and choice of wrong field of study. The incidents of academic failure are few, usually amounting to less than five percent. Of the approximate 300 students in training each year, less than 20 of the students leave the Portland Area for training. The majority of the students are trained in urban areas near their reservation homes. There is limited training offered on the reservation. The opportunities provided students for on-the-job training are usually tied to a tribal industry such as the box manufacturing industry at Kalispell or small electronics assembly plants in other areas.

Women who enter training in the northwest area are concentrated in the clerical and secretarial fields. Training in the medical fields is also a popular choice, with some expansion in recent years to include more applicants for training in radiology and medical technology fields.

Some changes have been evident in the applicants of recent years. The majority of the students, both men and women, appear better qualified upon completion of high school to enter training. This allows more of the students to enter quasi-professional fields than were previously able. A number of the students have had some college training before requesting adult vocational training.

The training centers that the students attend are approved by the Bureau of Indian Affairs on a "course by course" basis. The primary criterion for approval of the course is the employability of the students who complete the course. At present, the Portland Area of the Bureau of Indian Affairs has 500 approved courses that the students may enter.

Tribal participation in the determination of training offered and the selection of the students to be trained is tied to the student's eligibility for service. Each of the tribes sets its priorities on the basis of membership and residential location of the student. Not all tribes require that a student live on or near the reservation to be eligible for training funds through monies appropriated to them.

Beyond this, the tribes are provided participation in determination of training needs within the Bureau's program planning and evaluation process. There are some serious problems in this process, specifically, the identification and planning for specific manpower needs as seen by the tribes. One of the very serious problems is the limited appropriations for some tribes which makes training through the Bureau programs almost not available.

Some states like Oregon and Washington have fairly liberal grant programs but there are problems in coordination of monies available. Often these monies are more available to persons from urban areas who do not qualify as tribal recipients. There has been serious misinterpretation of some of the newer federal programs which, in one instance, led to the complete erosion of Bureau training funds for a number of tribes.

Perhaps one of the most serious problems involved in training programs is the lack of planning. People in the field see the need for education and counseling from the very early grades as a necessity to good training choices. If this service were available, it would be much easier to involve the tribes in the determination of manpower needs. Earlier contact with students and their communities would also provide the groundwork to offer individuals more realistic choices in terms of tribal needs and availability of employment upon completion of training.

It is obvious from the experience of the Bureau of Indian Affairs that any vocational education programs must be adequately staffed to be able to address the variety of specific tribal requirements.

Keeping in mind that regulations have the full force and effect of law, several areas must be addressed with regard to the opportunity available to tribes under this new legislation.

The provisions for contracting by tribes is not clear. It is our impression that the bill allows the Federal government to contract for vocational education through existing Johnson O'Malley contracts. Does this mean that only those tribes that already have contracts will be included? Or will more contracts be let to those tribes who do not have existing JOM contracts and, if so, how?

It is important that states not be allowed to relinquish their responsibility just because Indian tribes can now contract for these monies. This protection for tribes will have to be secured either through additional legislation or through proper writing of the regulations to reflect the needs and concerns of tribes. It is important to the elevation of the educational status of Indian tribes that adult education be included as part of this effort.

It has been the tribes' experience that information does not flow well from the state level and it is extremely important that the information-sharing regarding this legislation must be directed from the Washington level to tribes. The regulations themselves must be flexible enough to allow tribes to clearly include their needs and develop plans that will realistically address these needs. The importance of flexibility cannot be stressed too strongly. To our knowledge, this is the first time that language that relates to vocational education has appeared in this context and it is important that the invitation to participate in this program be broad enough to include the great variety of specific tribal requirements.

In recent years, there has been a great increase in the number of Indian high school graduates. This is highly encouraging. However, this increase represents only a small percentage of those Indian persons who originally enrolled in school as large percentages of our people continue to drop out of educational institutions and programs during the junior high school years.

The regulations must reflect the tribal concern to provide the opportunity for Indian people to maintain their tribal and individual integrity as they learn skills to survive. Our past and current experience with vocational educational programs that require Indian people to leave their communities to prepare for the manpower needs of cities throughout the country has exacted a high price in terms of community solidarity.

At a minimum, the states must include tribes in planning and utilization of the monies. The states do not have the right to set the priority needs for vocational education for the tribes.

Theodore D. George
Office of Native American Programs
Specialist, Region X, and Member
National Advisory Council on Indian Education

I commend the Task Force on Native American Vocational Education in its attempt to carry its statutory mandates and for its special concern for our people shown by their conducting hearings here that allow participation by numbers of Indian leaders.

It's pleasing to see reference in the statutory language to Public Law 93-638 and Indian contracting. Direct access to funding agencies by Native American groups is needed. This kind of flexibility permits them to provide services or to buy them from providers of their choice. This enhances satisfaction by the purchaser.

Another desirable feature of Native American purchase of vocational educational assistance is that it permits its occurrence on site in the Indian locale or location of their choice.

In some instances, a learning center may fit the need that includes vocational education as a component. In other cases because of the character of the Northwest and Native American distributions and sizes, portable units or extension programs might be appropriate.

I suspect there is enough evidence of success by Indian sheltered workshops and training programs (as the BIA's Madera, California, and Roswell, New Mexico projects) to consider expanding these and incorporating their concepts into other locations central to our populations. In the same light, other success in vocational education must be shared among those who are interested. The Eric Clearinghouse concept must be in place.

Indian programs must not preclude the utilization of such programs and services available to all citizens. Provision for program input, design, evaluation, direction, etc. from Native Americans within the service areas of non-Native American grantees or potential grantees should be assured.

I cannot understate the importance of relevancy of vocational education to the Native American peoples' collective and individual needs. Many existing training programs make it prohibitive for their utilization by Native American people. Politically sensitive training programs (Fishing Enhancement, Indian Fishing Enterprises, Establishing Indian Law Enforcement and Judicial Systems, etc.) are often high priority in the Indian community but cannot receive funds. I suspect the sensitivity matter is most apparent.

There is a need for my perspective that should be considered by several interests as tribal, Native American organizations, federal and state governments, and others having the potential to assist Native American tribal leaders, managers, staff, etc. of Indian controlled programs and services that now have excessive demands on their capacities and capabilities. There is a great need for this kind of training.

The funding for Native American programs including vocational education should be flexible. The participants should progress at their own pace and rate, the instruction should be individualized, the participation could be irregular if there are seasonal work patterns in respective Indian communities.

There should be specially trained and certified teachers, counselors, and other staff that are involved in vocational education.

There must be time and provision for an adequate program development phase where Native American assistance and programs are being implemented. This phase would provide for adequate needs assessment, priorities, establishing of the relationship of activities to the tribal and other economies, and should be reflecting the comprehensive plans as the overall economic development plans which often include educational and training thrusts, of those being served.

Many Native Americans have had traumatic experiences in formal learning settings and have much reluctance to seek and participate in educational-type activities. There are distinct advantages to providing high interest kinds in the initial exposure to vocational education. The reference to the sheltered workshop may be appropriate. With greater sophistication, many can successfully receive assistance in a larger and mixed setting.

I support providing for Indian youth's multiple work experiences. Our reservation and Indian community settings often do not provide for the interest, aptitudes, and the chance to experience work in realistic settings.

The training and technical assistance features of many programs should adequately provide for the development of local expertise. Utilizing existing Native American consulting firms or those that have had successful experience and are acceptable to Native American communities should be considered. The final choice should rest with the local Indian community and people.

It is incumbent on industry to assume a greater share of the cost of vocational education. I am sure that there are share features and incentives that could promote this sharing of cost.

Indian leadership has been voicing how they wish their funding to be channelled. It is incumbent on policy makers and Indian people to assure that their recommendations are followed. The American Indian Policy Review Commission probably will be making recommendations relative to that concern. I anticipate the probability of a new federal entity that still maintains a special federal relationship with Indian people to be established as a result of the Policy Review Commission's work.

A periodic review of the effective functionalism of programs and sponsoring agencies may be appropriate. Indian leadership must establish the forums and procedures to assure that Indian advocacy among the multiplicity of federal domestic assistance programs occurs.

As a result of vocational education, it is expected that Indian employment and their economic picture will improve. There may be the need for job placement and development assistance including on-the-job follow-up for participants.

It would be appropriate for a part of job orientation and training to include parts dealing with affirmative action, equal employment opportunity, the Office of Indian Civil Rights, etc. and other agencies or programs that assist in the employment preference of people.

I am confident that tribal and Native American groups have the potential to direct and orchestrate the multiple agencies and services that can and should be coordinating in providing for the basic and other needs of people. I am encouraged by our Native American leadership's attempts to establish such mechanisms. To this point, other agencies' efforts have been characterized as inconsistent, disjointed, and seem to have no real ultimate objectives.

Life long learning must become an integral and viable process in the lives of Indian individuals and among their communities.

Thank you for permitting Indian leaders to participate in this hearing. I am sure that you will utilize this information and try to establish the best possible programs and services for this most needy group.

02-001B

STATE
of ALASKA

MEMORANDUM

TO: Donald McDowell
National Advisory Council
on Vocational Education

DATE : December 9, 1976

FROM: Verdell Jackson
Program Planning
and Curriculum Development

SUBJECT: Funds for Indian Education in Alaska

Indians and Eskimos in Alaska need to have the option of persuing a career that permits them to continue to live in their village. To enhance this option several steps need to be initiated by the Federal and State Education Agencies.

1. Assist in the development of Native Arts and Crafts production as an industry. In addition to the manual skill training, educational programs need to contain instructions in economics, marketing, management and accounting. This approach will assist the local village people to establish a stable income based on a product which can be produced in the village. Although the amount of income generated may be small compared to the jobs in the city, it may well be an adequate couple with a life style of living off the land.

2. Assist in the development of skills and knowledge necessary to perpetuate subsistence living. In addition to the traditional skills of hunting and trapping, educational programs need to contain instruction in game management, livestock production (reindeer and fish) and farming. Research has shown that ten million acres of land in Alaska can be farmed (over one hundred acres can be grazed). Applying the research to production agriculture to provide a supplement to the meat and fish diet of the Indian and Eskimo is a challenge. Also, the home economics skills of canning and preserving food for the winter are equally important.

3. Assist in the development of a nutritional program to combat the growing use of "junk" foods and alcohol. The health of the Indians and Eskimos have shown a very significat decrease in the last few years because of a diet.

4. Assistance in the development of programs relevant administration of the Native Land Claims Act. The native regional corporations need assistance in developing expertise in the full range of management, accounting and clerical skills.

5. Assistance in developing an overall education program that is accessible to all persons in the community, regardless of age or educational background.

Traditional training for jobs is available in the larger cities and is becoming increasingly available in local villages. This will provide the option to Indians and Eskimos to migrate to the cities and to fill local jobs as the villages begin economically.

This memo has been developed in cooperation with other staff members of the Department of Education and constitutes the official position of the Department.

cc: Marilou Madden
    Romona Suetopka-Duerre

VLJ:lw

Clyde Lynn, Director
Spokane Tribe of Indians
Adult Learning Center
Washington

Even though I don't fully understand the purpose to which this testimony will be put, I appreciate the opportunity to come before such a group as this and share some views concerning problems and questions which we may have in common. I will try to give information, opinions and points of view which reflect, as nearly as possible, the response which I have had in reading the Title I, Vocational Education Act.

As I read the Act, the one-percentum restriction on funds seemed to me to suggest that the 15-24 age group of both non-Indians and Indians would be properly funded and sufficient resources be made available. Yet, the Act does not seem to take into consideration that the number of Indians might tend to be larger than the non-Indian counterpart because of the rural conditions from which the Indian population comes, the seasonal unemployment, the lack of jobs and industry on many reservations and a possible higher dropout rate for Indians. In other words, the Act seems to take into consideration only population figures and not the socio-economic problems which might be unique within those population figures.

In regard to one of the points listed as possible problem areas, transportation, boarding and/or other support services available through community college systems to our students from the Spokane Reservation are in fact, non-existent. In a recent conversation with two administrators from the Spokane Community College, I learned that these services are not available and that there are no plans to make them so. On the positive side of this, the State of Washington has set up the machinery to assist and coordinate in solving these problems in the appointment of an Indian, Mr. Leroy Seth, to the State Superintendant's Office at Olympia. Mr. Seth deals directly with all of the state community colleges; however, the tribes need to investigate ways to assist his office in the flow of information and assessment of needs, etc.

I have with me today a copy of the plans for a major mineral processing plant which is about to create 170 jobs on our reservation. If anyone here would like to look at it later they may do so, or they can request a copy from the Spokane Tribal Council at Wellpinit, Washington. If we had vocational training money or a skill center available, we could have all 170 jobs going to our own Indian people. Without funding or training facilities most of the jobs will go to outsiders who will come in from other areas and our own people will continue to be unemployed and under-trained.

Now, back to some of the vague terminology of the Act itself: First of all, the definition of a "state board" must be clarified. "The Bureau of Indian Affairs will be deemed to be a State Board and all the provisions of this Act shall be applicable to the Bureau as if it were a State Board," is what the

Act states in setting up this appratus. I have two questions: (1) How do all 26 (plus) separate and recognized tribes of Washington State get equal representation from this "State Board?" (2) What kind of a precedent is set when the Bureau, which is Federal, is now called a State and what implications does this have for the Federal responsibility of the Bureau of Indian Tribes--does it weaken that Federal responsibility or reinforce it?

These may be irrelevant questions when one is dealing with day-to-day survival issues. So, let me say this: The situation on the Spokane Reservation in building a new on-reservation public school is such that the new school proposal may have to forego the vocational component for lack of matching funds due to a low tax base. If flexibility in the regulations of the Act was built in to accommodate diversity among the Tribes, as was suggested at the Rapid City meeting, the Wellpinit School could conceivably use the monies from this Act to fulfill its requirements for a full-blown and significant program for the entire community.

The CETA Program on our reservation, part of a four-tribe consortium, has been remarkably successful in providing employment and is limited only by a lack of appropriate funding to share the massive job of vocational training needed by our community.

In conclusion, I would like to say that there are no adequate or convenient "Skill Centers" in close proximity to the Spokane Reservation. Our people must go a long way from home to receive training and post-secondary education when, in fact, it is difficult and sometimes impossible to leave families and attendant responsibilities for long periods of time. It is eminently feasible, in my view, to provide community-based Skill Centers for Indian people and it is my urgent request that flexibility in the Title I, Vocational Education Act be built in to make these centers possible.

Eli Reyes
Deputy Native Agency Director
Southeast Alaska Agency
Central Council of the Tlingit and
Haida Indians of Alaska

My name is Eli Reyes. I am a Tlingit from Southeast Alaska. I am presenting this testimony on behalf of the Central Council of the Tlingit and Haida Indians of Alaska.

Once again we were caught short in preparing our testimony for these hearings as we were not notified of them until December 7.

Being relatively new in the field of education, we are presently unprepared to offer extensive testimony. We would like, however, to request the record be kept open for at least 30 days to allow us and others to submit more detailed testimony on vocational education. Our staff is now analyzing the Vocational Education Act of 1963 and the proposed amendments.

In the meantime, we offer the following:

1. In the State of Alaska, approximately 18% of the population is Indian. Yet, we are not a part of the decision-making process or the planning process for the money allocated for the Vocational Education Act.

2. Region X to my knowledge does not have an Indian desk so once again we are not involved in any U.S.O.E decision-making. We recommend the establishment of an Indian desk in Region X.

3. Most of our people (the Tlingit's and Haida's) live in the rural areas of Southeast Alaska. Most of the dollars generated by the Act have been used in the urban areas. We recommend allowances be made that will provide rural areas to catch up to their urban neighbors.

4. Counseling is almost non-existant in elementary and secondary schools which are predominantly Indian.

5. We strongly support flexibility in regulations. Strict interpretations have virtually eliminated us from participating in programs other Indians are eligible for.

These are only a few of our concerns. If you honor our request for the records to be kept open for at least 30 days, we will develop a more comprehensive testimony.

Thank you for allowing us the opportunity to testify. The Central Council of the Tlingit and Haida Indians of Alaska will participate in more of these activities as we develop the necessary expertise in education.

UNITED INDIANS OF ALL TRIBES FOUNDATION
U.I.A.T.F. EDUCATIONAL DIVISION
3602-3604 WEST GOVERNMENT WAY EXTENSION • SEATTLE, WASHINGTON 98199 • (206) 285-4425

Executive Director
Bernie Whitebear
(Colville)

Assistant Director
Philip N. Lane
(Chickasaw Sioux)

BOARD OF DIRECTORS

Tribal Representatives

Willard Bill
(Duwamish)

Mel Tonasket
(Colville)

Joe dela Cruz
(Quinault)

Roger Jim
(Yakima)

Urban Organization Leaders

Ron Johnson
(Makah)

Lee Piper
(Eastern Cherokee)

Gary Bass
(Colville)

Lola Lindsay
(Tlinget)

Lonny Goodteacher
(Ponca Sioux)

Don Milligan
(Assiniboin)

James Halliday
(Non-Indian Professional)

Curriculum Committee Members

George Charles
(Clallum)

Deanna Capps
(Clallum Makah)

Arlene Anderson
(Shoshone Bannock)

December 16, 1976

SUBJECT: Testimony for the Task Force on Native American Vocational Education.

PREPARED BY: Joyce Reyes, Director
Adult Basic Education/GED Program

INTRODUCTION

I would like to thank the Task Force on Native American Vocational Education for this opportunity to present testimony regarding the effectiveness and status of Indian vocational education in this area. Rather than cite various statistical data, I have chosen to attach such data to my written testimony as supplemental information which will be turned over to the Task Force.

At present, I work for United Indians of All Tribes Foundation (U.I.A.T.F.) as the director of the Adult Basic Education/G.E.D. Program. U.I.A.T.F. is a public, non-profit corporation dealing with both educational and cultural programming. Since 1970, United Indians has been involved in a community development process which has resulted in establishment of a cultural educational facility located at a site now called Discovery Park.

Our ABE/GED program serves Native Americans from the ages of 16 years and older. We have several program components:

- basic skills instruction
- GED preparation
- cultural education
- consumer education
- career and personal counseling and referral

Our students represent many tribal cultures from various parts of Washington State, the Nation, including Alaska and many come from Canada.

We are in our second program year. We were first funded in Fiscal Year 1975-1976 as a pilot demonstration program under Title IV, Part C - the Indian Education Act.

The Seattle area has the largest American Indian population in the State of Washington.

BACKGROUND

The Native American Population is recognized as the second largest ethnic group in the greater Seattle area. As the second largest ethnic group in the area, Native Americans have traditionally experienced the highest unemployment rate among the unemployed.

In addition to poverty and unemployment, their level of education is the lowest of any ethnic group in the area. Native American students drop out of the traditional school system in greater numbers than the rest of the population and at an earlier age. Data gathered during program year 1975-1976 by the U.I.A.T.F. ABE/GED program indicates the typical adult Indian student has a formal education of 8th grade or more; however, placement tests show their basic skill levels to be far below 8th grade level in many instances.

The multi-tribal Indian community in the Seattle area is isolated from services including vocational education which is traditionally available to the non-Indian. A demonstration of this fact is found in a letter dated July 2, 1976, sent to the Director of the Division of Vocational rehabilitation (page 6) by the Office of Civil Rights, U.S. Department of Health, Education and Welfare. The letter states "that members of minority groups including Indians are isolated, poorer, less well educated and less aware of community resources precisely because they are members of the minority groups which have been subjected to discrimination.

Although this report refers to DVR clients, the statement is applicable to all services to which Native Americans are eligible with the exception of those services offered by Indian organizations. It should be mentioned that severe burdens are put on Indian organizations offering educational and social service programs. They are expected to be instant experts on Native American issues. They are expected to be the answer to all of the problems of Native Americans. In addition, the Native American programs are expected to show immediate improvement in the socio-economic condition of Indians. The irony of this is that when these programs have begun to prove themselves, the funding runs out.

Since the Native American in the Seattle area is isolated, less educated, underemployed or unemployed and experiences a higher drop out rate from the public school system than the rest of the population, there are many unmet vocational educational needs. I will cite those needs that our program has determined to be of concern in relation to vocational education:

AFFECT OF DROP-OUT RATE

The high drop out rate of Indian students from the public school system at an early age means that the Native American has less access to vocational information, counselling and education in a general sense. In addition, the Native American's basic skill levels are very often so low due to their early retirement from the school system that they cannot take advantage of vocational education even if such services were acceptable to them. In order for the Native American to take advantage of vocational education there is one important consideration prior to vocational education. That is, the Native American's basic skill levels: reading, math, and language arts - must be at a level which ensures that the student's vocational experience will be successful. Thus ensuring that he does not become a vocational educational drop out also.

ACCESS TO THE SYSTEM

It has been pointed out that the American Indian population is isolated. Access to vocational education and counseling is haphazard at best. There isn't a systematic means for the American Indian in need of vocational education to have access to such education. That is, there isn't a systematic means except for those Native Americans who are "labeled". Those who have been "labeled" as alcoholics, ex-offenders or mentally handicapped have counselors who sometimes feed them into the system. However, those who escape the labeling process are penalized for not having a problem and do not have access to the services for which they are eligible. There are many reasons for this:

1. They hesitate to enter into another educational institution based on their experiences with the public school system.

2. They do not have the basic skills needed to get them into the system.

3. There isn't a liaision system between the Indian community and vocational institutions. Thus, these institutions are not sensitive to the educational needs of Indian students.

COUNSELING

There isn't an agency that is able to offer services which enable the Native American opportunities to explore careers in order to make educated choices. A need exists for an agency which keeps up-to-date on manpower trends in general, and manpower needs on reservations specifically. This agency should not only have up-to-date information, but also should have a counseling staff who can disseminate information, explain employment trends and make arrangements and referrals for training and follow-up on placements.

The vocational counseling should include follow-up which offers services such as:

- resume compilation
- interviewing techniques
- how to conduct a job search
- job placement

INDIAN VOCATIONAL INSTITUTION

From what we have been able to determine based on our program experience, Native American enrollment in vocational programs is extremely low. We have had students who have been in programs and dropped out. We have had students who have completed programs and are still among the unemployed. This is due to poor counseling on vocational choices and inadequate placement services. All of our contacts with vocational institutions have been initiated by the U.I.A.T.F. staff. We have found that these institutions do not actively recruit Native Americans and they do not have Indian counselors. With the large Native American population base and the inaccessability to the vocational system, there is a need for an Indian vocational educational program and training facility.

RECOMMENDATIONS

1. To ensure vocational educational success for Native Americans basic skills instruction is a prerequisite for those students whose basic skill levels are an educational liability.
2. Liaision systems between vocational agencies and the Indian community must be required. Indian counselors on staff should be required.
3. A vocational counseling center for Native Americans should be established.
4. An Indian vocational institution needs to be established with the level of funding and a trained Indian staff needed to provide adequate vocational services to the Native American population. An effective Indian Vocational Counselling/Vocational Training

Program would also include the Indian adults that are unemployed and underemployed. This would provide models for Indian youth that they can identify with in a very direct way.

Leroy L. Seth
Office of Minority Affairs
Native American Education
Washington State Board for Community College Education

Introductory Remarks

I wish to state for the record, that I serve as a representative for all the tribes in the State of Washington and possibly some Tribes of Idaho and Oregon that have affiliated Voc. Ed. programs.

My presentation lists only 5 Tribes out of 25 Reservation Tribes. The American Indian population within the State of Washington also includes 19 non-Reservation Indian Tribes, and 14 urban Indian organizations living in the cities.

I invited Indian Tribal Leaders to accompany me for more visibility, but I guess I'll have to rely on my 6'3" stance.

Many Indian Tribal Chairmen and leaders are at Salem, Oregon today, in support of an Indian Education Institution Chemawa Indian School. Due to the conflict of interests they are not here.

Introduction

Due to my familiarity with the Northwest and the Indian tribes, it gives me pleasure to present my views to the State Advisory Council on Vocational Education.

Following a compilation of the printout statistics, plus my communication with Indian reservations and state officials, I arrived at some important findings.

Enclosed within this presentation are the top 10, and top 25 classes that have American Indian students enrolled in the 26 Washington State Community Colleges.

Interest shown by the 1,087 Native American students is wide and varied. Participation in 86 different types of classes illustrates the need for advanced forms of technology on the Indian reservations and Indian communities.

Close scrutinization of the top 25 classes emphasizes special needs. All of the areas listed should enhance the advancement of Indian expertise for the Indian reservations. Education is one of the best means for providing Indian self-determination, PL 93-638.

Enclosed is a list of 136 employees, the total number of Washington State Indians working in registered apprenticeable trades.

The list of 136 American Indian apprentices is very small compared to the figure of non-Indians within the State of Washington.

Following discussions with Indian leaders and state officials, the known fact is crucial. Many Indian people are at a stand-still and cannot participate in many vocational programs or go to classes because of the need for financial assistance.

The Bureau of Indian Affairs (BIA) is out of funds, due to a $70,000.00 cutback.

The BIA now has a backlogged waiting list of Native Americans who are idle, due to their lack of knowledge of other sources. The need is now for other agencies to assist interested American Indian people in their quest for vocational expertise.

EXAMPLES: Hoquiam area--has a waiting list of 15 Native Americans; Port Angeles area--has a waiting list of 5 Native Americans.

It is estimated that for proper health, education and welfare needs for 5 people plus their families, the figure will vary from $10,000.00 to $15,000.00.

BIA statistics show where the majority of Native Americans were directed toward higher education, while 85% of jobs are in the skilled areas.

All of the tribes that I communicated with have a direct need for expertise in marine technology. The need is most apparent, due to the present day population increases, the thread of pollution, deterioration of natural resources, other ecological changes, and especially, for the best and proper continuance of Native American lifestyles.

Listed are some of the tribes that stated needs:

1. HOH TRIBE, Northwest area.
   Needs -- Tribal fisheries program that will enhance their understanding of natural habitat of river, for better operation of small salmon hatchery. They want community colleges to go to the reservation, because it is difficult for them to go to the college.

2. MAKAH TRIBE, Northwest area.
   Needs -- Their employment statistics for ages 20-34 show that 36 people are unemployed and 33 employed. The needs other than marine technology, are also for business management, to effectively operate their tribal center and restaurant.

3. PUYALLUP TRIBE, Pierce County
   Needs -- Small motor boat expertise, adult basic education, G.E.D., O.J.T., legal education and biology.

4. SQUAXIN ISLAND TRIBE
   Needs -- Education, A.B.E., O.J.T., G.E.D., housing, preventative medicine and drug abuse.

5. SWINOMISH, North area
   Needs -- G.E.D., A.B.E., O.J.T.

Twelve Areas of Need for All Native Americans

Attention of these 12 areas is directed to the Federal Government programs BIA, HEW, HUD, CETA, etc.,... the state programs which have similar programs, and especially the community colleges which can best assist with their means and harmonious efforts.

1. Funding from the BIA for Indian students must be streamlined and increased. Too often it is too little and too late.

2. The BIA should cooperate with community colleges and private schools by accepting more of their vocational courses for funding.

3. Information regarding vocational education scholarships, grants, and fellowships should be made more readily available to Indian students.

4. More financial support must be provided for the existing Indian community colleges and for possible new ones.

5. Federal programs must recognize the need for specific monies being allocated for Indian recruitment and counseling.

6. Development of an all Indian vocational-technical research and development section in the various U. S. Office of Education Regions to assist Indian communities in identifying vocational education needs, creating vocational education information centers and courses that are relevant to reservation needs and in forming a vocational education instructor pool.

7. There must be an Indian involved in the policy making of the National Vocational Education Advisory Council.

8. Courses must be provided on isolated reservations that will train people to preserve and develop the resources of their reservations. This would include natural resources, hand crafts and human resources.

9. Colleges should offer as part of their regular curricula courses of specific benefit to Indians (counseling for Indians, Indian crafts, teacher and health aide, as well as the vocational skills requested by the Indians of the nearby area.)

10. Workshops should be provided on or near reservations for career and vocational-technical information.

11. Adult education classes, needed on all reservations, must be considered as part of career and pre-vocational training.

12. Indian people, and the general public, must cease to view vocational training "as a benign form of welfare" (Vine Deloria) and see it instead as one of the ways of achieving fulfillment.

TOP 10 CLASSES BY AMERICAN INDIAN ENROLLMENT

1. Nursing programs
   99 students

2. Financial Management
   89 students

3. Child Development program
   67 students

4. Secretarial
   45 students

5. Electrical Technicians
   41 students

6. Accounting
   38 students

7. Marketing and Management
   34 students

8. Marketing and Sales
   33 students

9. Service Representatives
   33 students

10. Administration of Justice
    32 students

---

11. Real Estate
    30 students

12. Welding and Cutting
    32 students

13. Mechanics
    26 students

14. Youth programs
    25 students

15. Business Techniques
    19 students

16. Medical Records
    18 students

17. Carpentry
    17 students

18. Commercial Art
    15 students

19. Radiological Technology
    13 students

20. Natural Resources
    11 students

21. Water Resources
    8 students

22. Drafting
    8 students

23. Aircraft Mechanic
    7 students

24. Motel Management
    6 students

25. Engineering Technician
    4 students

INDIANS IN THE TRADES

- Bellingham
  - carpenters - 1
  - plumbers - 2
  - sheet metal workers - 1
  - iron workers - 1
- Bremerton
  - carpenters - 1
- Chelan PUD - 1
- Columbia Basin
  - carpenters - 2
- Cowlitz County
  - automotive - 1
- NE Washington
  - plumbers - 7
- NE Wash. & Northern Idaho
  - operating engineers - 2
- Western State
  - boiler makers - 3
- Everett
  - automotive - 1
  - carpenters - 6
  - molders - 1
- Grand Coulee
  - carpenters - 3
- Grant County PUD - 1
- Grays Harbor
  - carpenters - 2
- Kaiser aluminum (apprenticeable trades)
  - manufacturing plant - 4
- King County
  - carpenters - 11
  - painting 0 4
- Longview/Kelso
  - plumbers - 2
- NE Wash & N. Idaho
  - sheet metal - 2
- NW typographers - 1
- Olympic
  - typographers - 1
  - sheet metal - 1
- Pacific Power & Light - 1
- Pasco
  - millwrights - 1
- Pierce County roofers - 7
- Pt Angeles
  - automotive - 1
  - carpenters - 1
- Seattle Asbestos workers - 2
- Seattle
  - boilermakers - 1
  - cement masons - 2
  - ironworkers - 3
  - lathers - 1
  - masonry - 1
  - offset workers - 1
  - plasterers - 1
  - roofers - 1
  - tile setters - 1
- SW electrical workers - 1
- Spokane
  - ironworkers - 3
  - carpenters - 9
  - cement finishers - 2
  - electrical - 2
  - painters - 2
  - roofers -1

Tacoma
- ironworkers - 2
- carpenters - 8
- machinists - 1
- masonry trades - 1
- plasterers - 1
- plumbers - 2
- printing crafts - 1

SW Wash sheet metal - 3

TriCities electrical - 3

Washington State Reformatory (Monroe)
- automotive machinists - 1
- meat cutters - 1

Western Washington
- operating engineers - 1
- pile drivers - 2

Yakima
- electrical - 2
- painters - 1

These are all registered apprentice trades in the state. Also includes plant programs (OJT).

Celia Thomas, Coordinator of Indian
Education
Beth Willis, Coordinator of Resources
Education Service District No. 111
Tacoma, Washington

INDIAN EDUCATION SERVICES
TITLE IV, PART A PROJECT

BACKGROUND

The Title IV-Indian Education Program of Educational Service District No. 111 in Tacoma, Washington, is a cooperation of nine local school districts: White River, SD, #416; Sumner, SD, #320; Peninsula, SD, #401; University Place, SD, #83; Clover Park, SD, #400; Bethel, SD, #403; Fife, SD, #416; Puyallup, SD, #3; and Franklin Pierce, SD, #402. This Indian Education program serves 1,212 urban Indian students in a 150 mile region. An important part of the Title IV, Part A project is parent involvement; we have an 18-member voting committee which consists of two elected representatives from each local school district. People who can legally serve on the Parent Committee are Indian students, their parents or guardians, and teachers. Our committee meets four times a year with special meetings called when needed. (See Attachment) The four areas of emphasis of this project are: Vocational Education, Tutoring, Cultural Presentations, and Court Liaison.

VOCATIONAL EDUCATION

On November 15, 1976, Educational Service District No. 111 held a Public Hearing to determine interest in Vocational Education and the direction our organization should take to facilitate Vocational Education. The results of that hearing are:

A. Girls or young Indian women have been traditionally relegated to vocational pursuits that are less desirable than those considered "Male Work."

B. Indian women have suffered even more extensively than the normal stigmatism of lesser vocational employment opportunities than the so-called white population.

C. Intervention should be started in the upper elementary grades.

D. Awareness of new job opportunities open to women and encouragement should be expressed to aspire to higher vocational pursuits.

E. Indian students should develop better insights to their own individual Indian culture.

F. The male Indian student's vocational pursuits have been limited to such occupations as logging, fishing, or in the fields considered acceptable for Indians by the non-Indian world.

G. Indians have not received training in the past, due to the white middle-class value system of school curriculum. Indians drop out of school, go on welfare, develop alcoholism and usually meet an early death.

TUTORING

Tutoring services are provided to Indian students in Pierce County on an individualized basis. We have a certified teacher, Rachel Loyd (Santee Sioux), who with the assistance of two Indian specialists, Rawleigh Irvin (Eastern Cherokee) and Myrna Godwin (Puyallup/Sioux), reach 10% of our total student population weekly.

With the educational services provided by the staff, our Indian students are able to complete high school and prepare themselves for further vocational training.

CULTURAL PRESENTATIONS

The Title IV project serves 99 different schools in Pierce County. At the beginning of the 1976-77 school year, we contacted each school and gave the teachers the opportunity to request classroom presentations on various aspects of Indian culture.

Our philosophy is, if the Indian student can identify with his own culture and feel proud of his individual heritage, then and only then, can he begin to understand and learn of the world around him.

COURT LIAISON

Approximately 20% of our student population has appeared before the Juvenile Court as dependent children, truancy, or for various offenses during the 1976-77 school year. A member of the Title IV staff goes through the presentencing process with juvenile caseworkers, and then accompanies the student and his family to court.

PROBLEMS

Funding:

A. Our present source of funding has been cut back 30% for the upcoming school year.

B. It seems to make little difference what area of educational services we apply for through the Bureau of Indian Affairs, they are always out of money.

C. Another funding problem through the BIA is that only a small percentage of our Indian students are eligible for financial aid.

Local School Districts:

A. Washington, D. C. has suggested that local school district counselors provide Vocational Education for Indian students. Although this request is reasonable, in reality Indian students are not served. The Indian population is swallowed up by the majority of non-Indian students as can be seen by the composition and break down.

District	No.	Schools	Indian Students	Total Enrollment
University Place	83	6	26	4,362
Sumner	320	6	93	3,972
Peninsula	401	8	58	3,803
Bethel	403	9	180	6,652
White River	416	4	68	1,699
Fife	417	4	96	2,028
Franklin Pierce	402	13	188	7,518
Clover Park	400	28	275	14,617
Puyallup	3	21	216	11,336

Washington State Office of Public Instruction

A. To date, we have received very little communication or assistance from the Indian Office out of the State Office of Public Instruction in Olympia, Washington. If any future vocational funding is to be channeled through this particular section of SPI, distribution could be hampered for all Indian students.

CONCLUSION

A recent parent survey was sent to 150 of our Indian families to determine the area they felt Indian Education in Pierce County should be directed. 40% of the families felt tutoring was a necessity for Indian students to stay in school, 31% felt Vocational Education necessary for Indian students to complete school and become employed, 10% felt Indian students should learn about their culture, and 2% felt we need legal services for Indian students and their families when they had to appear in court.

The Superintendent of Educational Service District No. 111 and our local school districts feel vocational education to be an important area for our program to address itself (See attachment). They are concerned as are the Indian parents and students about future worthwhile employment factors.

Our area does take in the Puyallup reservation, but we are primarily serving urban Indians who have relocated to this area. Many of these Indians are from non-recognized tribes due to termination, Canadian Indian heritage, or a non-recognized land base. As Public Law 94-482 now addresses itself, these students will once again be left out of any available help for vocational education.

We ask that this Task Force address itself to our needs and help us find a way to provide funding for Indian people in Pierce County.

ORAL STATEMENTS MADE BY:

Mr. Roger Fiander, Director, Indian Action Team
and Ms. Patricia Martin, Director, Adult Education Program
and Mr. Gary Young, Director, Museum Library Program
Yakima Nation
Toppenish, Washington

Mr. Philip Medgard, Superintendent of Public Instruction
and Mr. Gene Forrester, Program Specialist
Olympia, Washington

ADDITIONAL DOCUMENTATION SUBMITTED

Indian Education Services, Title IV, Part A Project, Educational Service District No. 111 of the State of Washington. "Title IV Indian Education Program, Pierce County."

_____"Educational Service District No. 111."

_____Interim Evaluation Report, 1976-77.

_____"Title 2, ESEA Materials."

State Board for Community College Education. "Affirmative Action Statistics, Fall, 1975." Washington.

United Indians of All Tribes Foundation. Supporting statistical tables and example of Indian basic skills program.

January 12, 1977 Washington, D.C.

p. 112 is blank

PENOBSCOT – PASSAMAQUODDY
TRIBAL PLANNING BOARD
173 MAIN STREET • CALAIS, MAINE 04619 • 207 454-7161 – 454-7162

BOARD OF DIRECTORS
George Stevens, Jr., Chairman
Nicholas Sapiel, Vice-Chairman
Wayne Newell, Secretary
Nicholas Dow, Treasurer

EXECUTIVE DIRECTOR
Andrew X. Akins

January 12, 1977

TO: The Task Force on Native American Vocational Education of the National Advisory Council on Vocational Education

FROM: Andrew X. Akins, Executive Director
Penobscot/Passamquoddy Tribal Planning Board

SUBJECT: The Education Amendment of 1976, P.L. 94-482

The intent of P.L. 94-482 is to make available increased funding for Indian vocational education. Maine Indians have hopes that through this afore mentioned legislation that we may finally see some of the benefits. As with the other forty-nine states, the state of Maine receives vocational education funds and through its voc.-ed. advisory council administers and handles the programs. Indians are not represented on the states voc.-ed. advisory council nor are our interests considered.

The Indians of Maine, the Passamaquoddies, Penobscots, Micmac and Maliseets continue to retain their identity after years of neglect. By constantly battling elements of Maine state government for needed services, the Tribes have acquired expertise in dealing with life for their survival. This expertise has assisted the Tribes in developing many types of programs to begin upgrading the standards of living of Indian People and to work towards a semblance of independency. Yet, even with the steps taken within the past five to six years the unemployment rate of Maine Indians is approximately 50% or 6 times the average of the state's unemployment rate. The per capita income is approximately 4 times less than the average of the state and the average educational attainment is 8.5 years. The statistics are not very pleasant. Yet, within our developing period the averages have improved by 40%.

The past and continued work has and is being done by Maine Indian People. The reasoning for this action is that we know the problems and needs, we have the concern and the fact that state and local officials have never taken an interest in our well-being and have disregarded our special relationship to both the state and federal government.

p. 114 blank

We have found, that for our reservations and communities to become viable, stable and to have the future that we want, not dictated or pushed on us, that we must control the funds and programs that are available to Indians and those available to states, counties, and local communities where Indians are used in statistics for funding. Our biggest asset, at this time, is the availability of willing and trainable Indian People. In order to utilize this asset and to coordinate training with Tribal plans of business developments, vocational education training is the obvious solution. This training can accomplish three primary objectives: First, to raise the educational attainment and understanding level, to train Indians to fit the plans of Tribal governments and once trained, to secure full-time employment whereby the individual and the Tribes begin to prosper. We have found, that by emphasizing business development, the Tribes are able to grow and accelerate at their discretion and are able to develop an economic base upon which to build.

Some of the current and long range vocational needs of Maine Indians are varied, training needed includes law enforcement, forest technicians, campground managers, aquaculture technicians, bookkeepers, planners.all phases of the construction trades, oil and burner technicians, shoe workers, arts and crafts specialists and many other areas. We feel that with our current educational set-up and our experience, gained through success and failures, that we are best suited to administrate, direct and operate our own vocational education. This involves direct funding and not using channels such as the state of Maine or the Bureau of Indian Affairs.

The intention of the Maine Indians is to establish a Maine Indian Vocational Education Center. This center would be operated by the Maine Indian Education Department with decision making resting with a Maine Indian Vocational Education Committee. Such an arrangement will allow for Indian Community-based decisions relying on first-hand knowledge and a first-hand interest. The effectiveness of such an operation will depend solely on the organizational structure, the curriculum and instructors.

Curriculum development will be flexible to allow for current and planned Tribal development. Where possible, Indians currently involved in Tribal programs, will be utilized to conduct training in their fields of expertise.

High School students will be encouraged to explore vocational education and where possible will be paid to train while gaining school credits and grades.

Particular attention will be given to high school drop outs and unemployed high school graduates. Again a form of stipend or hourly wage will be allowed for living and personal expenses. Counseling will be prime factor in the program and will be available to any Indian person.

The current Maine vocational education system is simply not geared to meeting the special concerns and needs of Indian People.

For these reasons, we feel that to this date, we have not received benefits from vocational education funds made available to the state of Maine. The current location and proximity of vocational schools is not a vital factor, the main contention is that we, the Maine Indians have been disregarded long enough. This is not to be regarded as an isolationist or superior attitude on our part, but a strong desire to control our future and to meet the responsibility of providing our own solutions. We do wish to work within the established system, but not from weakness but from strength, respect and equality.

The following recommendations, if endorsed and made a part of the regulations for P.L. 94-482 will allow for Indian Tribes to provide vocational education to meet their needs, concerns amd specifications:

1. That funds available under P.L. 94-482, for Indians, not be channeled through states or the Bureau of Indian Affairs.

2. That Indians be funded directly and be funded on the basis planned needs, priorities, availability of jobs once educated and proven ability of past successful programs.

3. That where available, the contractor be locally controlled Indian education units. Where not available local Indian education units be established under local control.

4. That each state appoint a minimum of at least one Indian person to each states vocational education advisory council.

5. That the states responsibility to Indians in the area of vocational education not be precluded by direct funding to Indians.

A. T. Anderson
American Indian Training with
Specific Reference to Vocational
Education
Washington, D. C.

EDUCATION

Two bureaucratic systems have responsibility for education of Indian children: the BIA and the U. S. Office of Education (USOE).

The BIA has been running schools for Indians since its inception. Although Indian children were included in the general programs of the USOE since its beginning in 1867, programs were not established specifically for Indians until 1942, when the Indian Education Act (P.L. 92-318) created the Office of Indian Education within USOE. BIA is seen as legally obligated to serve Indians, while USOE's services cut across racial lines.

Indians today are deeply concerned with getting effective and relevant educations for their children. They want the educational system to reflect tribal values and their way of life, and they feel they ought to influence and exercise control over this education.

Federal policy toward Indian education historically has had two thrusts — isolation and assimilation. In the past, Indian children were taken away from their parents and confined to schools outside their community, in an attempt to "Americanize" them. Horror stories with regard to some of these boarding schools are common and well known.

Until Indian control was announced as a goal, education was used by the government as a means for implementing whatever the current federal policy was at the time, although assimilation was the dominant theme through the years.

Today schools attended by most Indian children are generally not so inhumane. But they are still inadequate. Lack of responsiveness of federal agencies to education needs of tribes, contract schools, and boarding schools, leaves the Indian child at least two years behind the minimum level for high school graduation. Without adequate funding, Indian children will continue to have school facilities that do not meet minimum health and safety standards, let alone educational standards; temporary classrooms and trailers are not uncommon in Indian schools. BIA schools have a $70 million renovation need and a $300 million construction backlog. And Indian schools still do not teach Indian culture and heritage.

Indian people view the role of the Federal Government in education as a right and an obligation. However, as citizens, Indians are also entitled to educational services from the states, and where the states seemed inclined to provide these services, the Federal Government often has stepped aside. The states in turn, however, have delegated this responsibility to local educational agencies.

The relation of federal supplementary programs to state financing of Indian education is unclear. Many states have a negative reaction to the role of American Indians through USOE and BIA. School districts within states serving Indian children are underfunded.

So long as the Federal Government's laissez-faire attitude persists, and there is no clear mandate to monitor or evaluate federal programs for Indian children, states will continue to be ambivalent about their responsibility.

The two federal agencies responsible for educating American Indians have different definitions of who is an Indian. Nor has either agency developed any policies or guidelines for the quality of education programs. Decision-making in both appears to be isolated and fragmentary. Although national and parent advisory committees have been established, they are not used in setting program directions.

Program eligibility and funding criteria have effectively limited the type and scope of educational programs, and the Indian groups receiving the funds.

There is no clear-cut definition of policy, and some segments of the Indian population are effectively excluded. Both agencies continue to be most comfortable dealing with traditional education agencies rather than a new Indian education program.

Community Control of Education

In keeping with the concept of self-determination, Indians want to be totally involved in, and to own and control, their own educational systems. But the objective of Indian control is apparently unrecognized by area and local officers of BIA. There are now only fifteen schools under contract, with an allocation of $5.4 million. A lack of professional staff versed in "grantsmanship" further reduces the chance of tribes receiving a grant to set up their own schools or systems.

Tribes want to operate their own schools and employ their own people. In order to do this, more Indian teachers, administrators, and counselors should be trained to respond to the unique needs of Indian students. The BIA should provide funding for a tribally-owned and controlled education program. Tribes need to establish common and consistent long-range guidelines for educational and related services, and a definition of a common American Indian educational philosophy.

Eligibility for services should be clearly determined by the tribes.

Recent progress in Indian education has been due to Indian people, along with local BIA administrators and increased Congressional appropriations. Leadership has not come from the central office of BIA.

An accurate portrayal of the American Indian in educational materials would go a long way toward restoring a positive Indian self-image. A revision of old school curricula and the development of new curricula accurately reflecting Indian culture and values should also be undertaken.

The bilingual education division of the BIA needs a clearer policy and more precise planning. Its early childhood education division is also in need of further development.

Indian parents are taking a more active role in their children's education. There is a need for more training and technical assistance for the parent advisory boards.

A clear policy by the Federal Government should be enunciated, supporting the right of Indian people to educate their children in their own way and defining the responsibilities of the Federal and State Governments.

To insure programs do benefit Indians, legislation should be amended to target services directly to tribal govenments and their education committees.

Maine Indian Education

River Road, Box 412 [redacted] -:- Calais, Maine 04619 -:- Tel. (207) 454-2126

MEMO TO: The Task Force on Native American Vocational Education of the National Advisory Council on Vocational Education

FROM: Edward DiCenso, Superintendent

SUBJECT: The Education Ammendent of 1976, P.L. 94-482

Indian Island, Pleasant Point, and Indian Township make up the three reservations in Maine. The first is Penobscot and the latter two are Passamaquoddy. Pleasant Point, the most easterly of the three is 46 miles from Indian Township and 125 miles from Indian Island. Indian Township is 85 miles from Indian Island.

Indian school boards direct education in each of the three reservation school systems. Children attend elementary school on the reservation and are tuitioned to a total of 10 different non-Indian high school systems.

In the high schools where our Indian students attend, there is a minimum of vocational type course offerings. In only one system--human services, wood harvesting, welding, and secretarial training are offered.

The three reservation schools have a total of 317 children being educated; and a total of 92 students in grades 9 through 12 being tuitioned to ten different high schools.

There are approximately 300 off-reservation Indian children attending numerous non-Indian schools in Maine.

Approximately 43 adult Indians are enrolled in adult evening courses, largely in the high school equivalency program.

The Indian has benefited little in the vocational dollar spent by Federal and State agencies. Of the 92 secondary students now in school, an expected 35 will graduate. Six of these secondary students are taking a vocational course...while only two post secondary students are enrolled in state vocational technical schools.

January 20, 1977
Page 2
Re: The Education Ammendment of 1976-P.L. 94-482

Generally, the lack of numbers of students enrolling in post secondary vocational technical schools are a result of such factors as: Lack of preparation for acceptance, lack of encouragement by guidance personnel, negative attitudes toward Indian students and a degrading valuation of vocational education, tardiness and absence from class, lack of employment opportunity, academic entrance requirements too high, rural distance and lack of transportation, deep seated covert prejudice, unwillingness on part of parents to force children to continue in schools where they had bad experiences, limited or lack of vocational courses in secondary schools where Indian children attend, and lack of input and influence in the operation of vocational schools by Indians.

The following suggestions would result in enrollment and completion of vocational programs by Indians:

1. High school preparatory course work in vocational readiness content.
2. Elementary school courses of career awareness and value.
3. Vocational course content suited to needs of Indians.
4. Small business and management support course content for vocations.
5. "Hands-On" kinds of work early in the secondary schools.
6. More complete financial support of co-operative education for Indian students
7. Increased counseling and tutoring for Indian students in secondary and post secondary vocational programs.
8. Vocational training in small business craft type of enterprises.
9. Employing Indian craftsmen to teach skills in those products suitable to tourist demands.
10. Flexibility in vocational courses to vary in accordance to each changing commercial need of an area.
11. An Indian vocational center to be sensitive to vocational needs and culture.

January 20, 1977
Page 3
Re: The Education Ammendment of 1976-P.L. 94-482

To further meet the needs of Indian tribes for vocational education, the regulations in P.L. 94-482 should reflect the following:

1. Funds for Indian vocations should be channeled directly to the tribes and not through State government or the Bureau of Indian Affairs.

2. Funds be locally controlled by Indian education units where they exist and to create these education agencies where they do not exist.

3. Each State shall appoint at least one Indian to each Vocational Education Advisory Council.

4. The regulations contain specific language and funding amounts where vocational content is inscribed in reference to Indian vocational education.

The Maine Indian Education School Boards thank you for this opportunity to express their desires to you.

ED/jg

Lester B. Gemmill
Coordinator of Indian Education
Michigan Department of Education
Lansing, Michigan 48909

Understandably our concerns and needs may differ from other states because our Indian population is well dispersed about the state; and over 95 percent of our K-12 students are non-reservation students. However many of the urban and rural Indian people identify with the Michigan reservation tribes or tribes indigent to other states.

It is the opinion of the Michigan Department of Education, Office of Indian Education, that there exists a great need to develop and administer special Vocational Education programs in order to meet the needs of many of the current grades, specifically, Indian students between ages 9-12 and those who have dropped out of school and are now between the ages of 16-24.

Due to only several identifiable areas which have an Indian population that may be considered impacted, pilot projects may serve our needs rather than attempting to channel all Vocational Education needs through regular high school programs.

Community Colleges, if approached, may be interested in establishing programs to meet Indian Vocational Education needs.

The administration of Indian Vocational Education programs in Michigan, I believe, can be adequately serviced at the state level provided proper language is included in the rules and regulations.

Although the Michigan Department of Education does not administer Public Law 92-318, Title IV, Part A, of the Indian Education Act, our schools have worked closely with the Coordinator of Indian Education, which has resulted in the inclusion of 90 percent of the K-12 Indian students participating in Title IV, Part A, programs.

We are open to ideas and suggestions and are willing to devote adequate attention toward greatly improving the delivery of services to meet the Vocational Education needs of the eligible Indian youth of the state.

We thank the Task Force for the opportunity to make this presentation and we share your concerns for attempting to improve education for the Indian youth of this nation.

Sid George, Coordinating Consultant
North Syracuse School District
New York

In order for one to testify about vocational education for Indians it should be noted that there are deficiencies in the academic system that Indian students are presently exposed to in school districts across this country.

The past few years that Indian Education has been in vogue there have been many Title IV programs that have incorporated a career guidance component into their program objectives. There is a reason for this action to come about. Most Indians, both parents and students, are not satisfied with the quality of guidance counseling that they or their children have received. Their claim is borne out by the numerous statistics that are compiled on the achievements of Indians as students.

A contributing factor to the high rate of Indian students being pushed into training programs and other non-academic programs is that they are identified early in their scholastic careers as being non-achievers and being undermotivated. In fact, the Indian is no less intelligent than their non-Indian counterpart, the difference being that the Indian, through his own choosing, has not been exposed to the kind of competitiveness that the major portion of the country thrives on.

Past government efforts to educate Indians has met with disastrous results. Government policy has been to remove the Indian child as far from his home environment as possible, often to a boarding school that is far removed from the reservation the Indian grew up on. By placing the Indian in this foreign environment one was guaranteeing failure of that student and the Indian with only one path to follow will return to a life of economic poverty back home on the reservation. By destroying any self-confidence that the Indian has gained it must be assumed that the Indian will be non-productive, therefore not a threat to anyone.

Since the late 1960's much attention has been given to the plight of the Indian, with a focus on the education of Indian children. Although the aforementioned circumstances are not as prevalent today as in prior years, statistics show that the education that the Indian is receiving is minimal in quality.

Many Indian students are tracked academically to those kinds of courses that are less demanding and are more defined as being skill courses. For example, Indian girls are encouraged to be secretaries, homemakers or cashiers in a variety of chain enterprises. Indian males are usually taking the kind of courses that will enable them to be skilled with their hands or pursue something in the mechanical field.

This is not to say that the occupational fields previously mentioned are not necessary to the economy of this country. However, with proper counseling in high school, these fields can be extremely rewarding to those Indian students who sincerely express a desire and their skills are well honed in the areas that will allow them to become proficient in their selected field.

In defining the specified problem areas of vocational education for Indians you must examine the basic structure of the individual program. The selection of staff, the very philosophy that the powers behind the program have, the selection process of participants, the acceptance of the vocational program in the community and the actual value of the training extended and the availability of employment after the training cycle has been completed.

The selection of staff is one of the most crucial areas of the program. These people, from the secretary on up the ladder to the administrators, must be well trained to work effectively with the types of people they are involved with. Because there is a tendency to have large numbers of Indian students in scholastic training programs, the staff should be well advised as to the difficulties that encounter Indian students. An even more effective method for reaching these Indian students would be to have adult Indians involved in some capacity within the program.

Vocational education programs in many school districts often serve as a catch-all for students that are delinquent in an area or areas relative to school. As a direct result of this there is a certain stigma attached to the vocational education program. Much of this is generated by peer pressure.

Many vocational education programs offer academic courses that will increase the students' basic academic skills. This can be a problem, in that the Indian student is usually late in his decision to go on to a post-secondary education. If they are involved to an extensive degree in a vocational education program they may not acquire the courses or skills necessary to perform well in a post-secondary institution. Close scrutiny of the overall program as well as re-evaluating exactly what the program is intended to do is a must to better prepare our Indian students for their years beyond secondary school.

This last point is interesting and should be explained. I have seen often where a school will encourage Indian students to attend school, for the allotment of money allowed each student brings to the school district. The school then puts the Indian student into a work-study or vocational program where he will not be a disruptive influence to his peers. There are now numerous Indians who, for a variety of reasons, are partially trained for a skill, one that is not always of his choosing, or trained in an area where there is little demand for his skill and many men and women competing for the few positions when they become available. The diploma that they acquire upon completion of high school does not guarantee that the Indian is going to be successful or happy in his new found vocation.

Everyone is well aware of the high drop out rate among Indian students. Somewhere between the freshman and senior year of high school many Indians become disinterested in school. Because there are many Indians in training programs in high school some attention must be given to the drop out rate within the program.

Job availability after high school is practically non-existent. High school graduates as well as high school drop outs are alike in looking for employment. As a result of not being able to find work in their high school vocation they ultimately enroll in another training program.

Adult training programs for Indians are not problem-free. There are problems such as slow processing of initial applications, long orientation sessions, long waits before your application is finally approved. The location of the training is most times in the city where one must depend on the public transportation system, which is not always reliable. Extensive training programs are also usually out of New York State.

To take an adult Indian and place him in a training session many miles from his home with very little money to begin with is virtually guaranteeing that the Indian will be back home with his family before the ink is dry on the training agreement.

Another problem with training agencies is the manner in which potential recruits are handled. They are made to wait for a personal interview for extensive periods of time, are given complicated forms to fill out without explanation of the forms, and are interviewed by non-Indian staff. With the problems of the Indian up front, everyone is trying to service the Indian but are usually not willing to go out on the limb to hire Indian staff members; the Indian is also faced with racial quotients, the bureaucratic red tape is incessant and mind boggling. The Indian does not understand the system that is alien to him.

The potential solutions for the conditions that exist for the Indian are many. However, they must come from Indian people directly, not from someone trying to impose a vocational program on our people. Indian people should plan, implement and evaluate their own programs of training. They know best what they want their people to do and Indian community involvement will insure this. We have our own Indian people to staff these programs and will not exploit the people that they are serving.

For Indians to achieve parity with the remainder of the country's population, the reins of control of our destiny must be relinquished to us. Now there are more Indian students in post secondary education, more Indian students in graduate school, and more Indian people interested in their past, present and future than ever before. What we need is money in which to attain the dreams that we have for our children and our children's children. This money should come unattached, free from any strings that may tie it to now and future claims of Indian nations of North America.

What has been done by others for us can now be accomplished by our own. We are a proud people--now, in the future and forever.

Inter-Tribal Council of Michigan, Inc.
405 East Easterday Avenue
Sault Ste. Marie, Michigan 49783

We would like to thank the Task Force on Native American Vocational Education for inviting us to present testimony at this hearing today, January 12, 1976, in connection with the new Federal legislation, The Education Amendments of P. L. 94-482.

The testimony to be given is from the Federally-recognized Tribes of Michigan, who are members of the Inter-Tribal Council of Michigan, located in Sault Ste. Marie. The member tribes are the Bay Mills Chippewa Tribe of Brimley, the Keweenaw Bay Chippewa Tribe of L'anse-Baraga, the Hannahville Potawatomi Tribe of Wilson, and the Saginaw Chippewa Tribe of Mount Pleasant.

The presenters are: Irma C. Parrish, a member of the Bay Mills Chippewa Tribe and presently the Director of the Bureau of Indian Affairs' Employment Assistance Program contracted through Inter-Tribal Councils of Michigan, Inc., and Loretta M. Hugo, a member of the Keweena Bay Chippewa Tribe, and presently the Director of the Bureau of Indian Affairs' Higher Education Scholarship Grant Program contracted through Michigan Inter-Tribal Education Association, Inc., which is an affiliate of Inter-Tribal Councils. Both programs are contracted with the Bureau of Indian Affairs for the eligible members of Michigan Tribes. These presenters were delegated by the Tribes because of their positions, which afford them direct contact with secondary and post-secondary Indian students, thereby giving them insight into various educational or lack of educational problems of the Michigan reservation Indian students.

Upon notification of this meeting, we had 2 1/2 days in which to gather all testimony and therefore statistics cannot be provided at this time; only the problem areas are pointed out. The Tribal Chairmen were requested to submit any data in regard to vocational education in their localities. These reports are given by the Education Committees or Tribal Chairmen and are being given as submitted.

We hope that the Task Force will look closely at each of the reservations' needs, realizing the Upper Peninsula of Michigan, in particular, is an economically-deprived area and also realizing the diverse needs of each of the reservations and that the reservations are working toward the economic development goals of their respective areas, including the training of their people who will be better able to assist their tribes upon completion of their training.

We would like to point out that there is a high high-school dropout rate in the Hannahville and Mount Pleasant reservations and we are going to have to concentrate efforts to investigate all possible means of assisting those dropouts in obtaining their GED and vocational training.

Both of these reservations are located close to cities with job opportunities. Vocational training would increase the tribal members' overall economic stability of the reservation and enable them to upgrade their job potential and their standard of living.

We would also like to point out that out of 151 Direct Employment applicants this past year, only 14 had post-secondary training. The earning power of those without training is understandably limited.

During the past three years, there has been a substantial increase each year of eligible applicants for Bureau High Education Scholarship Grants and Bureau Adult Vocational Training Grants. This would indicate that there is a high interest in higher educational levels in the higher education programs and the adult vocational training program. However, only a small percentage of these applicants received grants because the funding level has been inadequate to meet the need. Michigan utilizes all other avenues of financial aid resources available to the applicants to the fullest extent.

Irma C. Parrish
Member
Bay Mills Chippewa Reservation
Brimley, Michigan 49715

The Bay Mills Indian Community is a small community located 25 miles west of Sault Ste. Marie, Michigan. It is a Federally-recognized Indian Community which has in the past four (4) years concentrated its efforts to the overall economic development of the reservation area.

Students from Bay Mills attend Brimley Public Schools which is located 6 miles from the reservation. Students are bused by the school system on a daily basis. The tribal Council and its constituency maintains a sound relationship with the teachers and administrators and this relationship has continued to improve especially since Jonhson-O'Malley and Title IV funds have been secured. Our children play an active part in all of the sports programs offered by the High School and some have taken leadership roles in their classes. Bay Mills has a very low drop out rate which has improved considerably looking back 10 and 15 years. While discrimination against our students was a major factor in the drop-out rate in previous years, we find that our students mix very well with the non-Indian population. Parents feel free to discuss any and all problems with the school faculty relating to student behavior, disciplinary measures and Brimley's curriculum.

Brimley High School offers little or no vocational programs within the school district. Academically Brimley High School is rated the lowest in the State of Michigan in its Academic Achievement Tests and they are very poorly prepared for admission into college. We feel that Task Force of this nature could do much to enhance quality education especially in schools where there is a large Indian population.

While we stated that Brimley High School offers little or no vocational education for our Indian students, there is an excellent skill center at Sault Area High School in which Brimley students participate. Courses in: Nurses

Aide Training, Welding, Carpentry, Food Preparation and Food Service, and some areas of Business Education are offered at this center. In previous years, our students were bused to Sault Ste. Marie to participate in a 1/2 day of classroom instruction and training in their vocational field. However, because of the failure of the registered voters in the school district to pass a millage this past summer, they are no longer bused to Sault High and, consequently, there is only one (1) Indian student presently participating in the Skill Center, and we might add, at her own expense and/or the expense of her parents.

Students seeking vocational training will therefore have to rely on the Adult Vocational Training Program offered by the Branch of Employment Assistance, Bureau of Indian Affairs. Bay Mills currently has 4 students attending vocational schools on a full-time basis; two in the State of Michigan and two in the State of Wisconsin. The nearest vocational centers are Alpena Community College, Alpena, Michigan, which is approximately 165 miles away, and Marquette Skill Center, Marquette, Michigan, which is approximately 175 miles from the reservation. While our students are seeing the need to obtain a high school education or its equivalent GED, we have not made enough progress to motivate them to attend college. Consequently, we have a number of young adults who are working with our Indian Action Program. We feel that much needs to be done to motivate our children to higher educational levels and one method would be a learning center on the reservation offering courses geared toward the overall economic development plans of the Bay Mills Indian Community.

We have recently completed a new tribal center, operating a cooperative, currently working on a fish processing plant, and will soon be erecting a facility which will include a gymnasium, multi-purpose room, swimming pool, garage, and medical-dental unit; and would place high priority on the following vocational areas:

Management
Maintenance
Repair of Fish Nets
Methods of Processing Fish
Methods of Fish Preservation
Auto Mechanics
Merchandising
Business Administration

If we can achieve this goal, we feel that we will have done much to be a self-sufficient and/or self-supporting tribal government.

Simon Otto
Indian Community High School Consultant
The Saginaw Chippewa Indian Tribe, Inc.
Route #6, East Broadway
Mt. Pleasant, Michigan 48858

Due to the short notice and the unavailability of such information at this time, this will be an incomplete report. However, every effort will be made to secure such statistics as they become available.

In conferring with the job placement officer, he offered the following information to me. Out of the ten (10) who completed their respective courses, it is assumed that 80% of them are working in full-time employment with the majority of them being off the reservation. These jobs include the following: secretaries, nurses aides, electronics, and the building trades.

The need for vocational education among the Native Americans is sorely needed. It is available at the local school district but why students do not take advantage of such programs is another topic but is indirectly related. There are many questions to be asked and hopefully some positive answers or solutions offered by the high drop-out rate, not only here, but throughout the State of Michigan. Are the schools unaware of the needs of Native Americans? Parents of Indian children, non-Indian educators, have voiced opinions about the public schools and the teaching of Native Americans. Schools, teachers, and the general public itself must look upon the Native American as non-white and to accept them as such; also to respect their culture and heritage. Many Indian students have expressed their opinion that school tends to do the opposite; that is stereotyping. This creates bad feelings between the two and consequently poor attitudes -- poor work and little participation all tend to be the result of stereotyping. These are some of the contributing factors of drop-outs.

Since there are few Native American teachers, counselors, and school administrators who could have a positive effect upon the youth, the system will go on like it has in the past. Either the State Board of Education should consider the expansion of Indian personnel at the State level or request more involvement in the various Educational Departments. There are a few departments that have had close relationships dealing with Indian youth and their particular problems.

Before noticeable and permanent improvement can be made in the lives of Native Americans, improvements must be made in their educational achievements, that is employment income level, and the ability to afford decent housing; all are the result of a skilled or higher educational level. Education must be looked upon as an on-going project to improve the socio-economic status of the Native American. Education should have high priority in all allocations of resources directed toward Indian communities. Indians should be encouraged to complete high school as well as efforts made for career development in higher education and in the colleges and universities, while high priority should also be given to alleviate the drop-out problem.

Some of the possible contributing factors to drop-outs could be student discrimination, teacher discrimination, financial problems, or Indian parents who do not understand the newer concept of teaching, therefore, they cannot help at home with the homework. Some of the education is not practical for Indian students. Indian students do not like school. Indian households feel that the schools are doing a fair job of preparing Indian children for life; however, they feel that Indian children have more problems than non-Indians.

There are probably two factors facing Indian children. These include: 1) the institutional factors (school) and home environment, and 2) institutional factors dealing with recognizing the needs of Indian people. Important things here are: attitudes of the teachers and other school administrators, lack of Indian counselors, and, above all, the biased and stereotyped impression of Indian people presented in the history books and other related matters.

One's home environment and personal circumstances determine the importance of education. Some of these could be lack of transportation, clothing, shoes, glasses, means to secure books and other school supplies and most of all support of the parents. Home environment factors are not related to the school but rather to the student, his family and his peers. Programs covering all aspects of everyday problems should be instituted for Indian students both at home and in the school. If there is no cohesiveness between the two, then the student is left floundering by himself.

Suggestions:

1. Hold workshops or meetings for teachers, counselors, and administrators in public and parochial schools where Indian youth attend to inform them of the Native American culture, ways, status, and views and respect them as such.

2. To staff schools where there are a fair amount of Indian students with a Native American counselor even if you have to resort to the affirmative action policy. It is imperative that something be done about the drop-out rate even if programs were offered away from the school. A stipend should be offered with such programs. The students need individual tutoring services that could be held on the reservation or in the home. Also, have a broad range of subjects covered so to cover all the needs of the student.

Loretta M. Hugo
Member
Keweena Bay Indian Tribal Council
Keweenaw Bay Tribal Center
Route One
Baraga, Michigan 49908

There is a critical need for vocational counseling, training programs, and job opportunities in this area.

Until the present economic recession, there was an outlet for mechanics and welders at the Pettibone plant here. Presently even that opportunity has disappeared. Although there are many services and skills needed in the area, as well as retail and industrial possibilities, very little has been done to revitalize the area. With students forced to move away for their vocational training, few of them can come back home to work because there are so few jobs here. Yet people living in the area must go long distances to obtain goods and services that are needed and could provide employment.

The local Baraga and L'anse schools provide vocational training only in mechanics, welding, and secretarial skills. There is a one-year diesel training program at the Ford Forestry Center, and a two-year forestry program there. The choices of vocational training are therefore limited, and since these are aimed primarily at boys, girls raised in traditional homes here find few opportunities for job training. Students wishing this kind of training must go to

Gogebic Community College, Ferris, or even farther for their training, which many cannot afford to do.

Plans to build an area-wide vocational training center have been turned down time after time in the Copper Country (including Baraga, Houghton and Keweena Counties) because of a low economic base which cannot support the taxes. It is hoped that the Ojibwa Community College will be funded to provide a more varied vocational training program in the area.

Counseling for vocations is limited, and present personnel such as the school counselor, the home and school coordinator, or the Michigan Inter-Tribal Education staff worker would benefit considerably with in-service training in vocational counseling. There is a need also for diagnostic instruments which would help in this counseling, as well as vocational education training materials that could be used in the public schools by students. Oakland Community College has offered to work with the Ojibwa Community College in a diagnostic workup of students' abilities and educational needs through the cognitive profile analysis. Funds are needed here to reimburse them for test materials and computer time.

Initial investigations as to the possibility of health training programs with the Baraga County Hospital and Ojibwa Community College show that we have personnel to teach and some of the equipment necessary for training of lab technicians, x-ray technicians, dental technicians, L.P.N.'s, and inhalation therapists. In a smaller area it is important for some people to train in two or more of these fields, and this would also be feasible.

Communications in Baraga County are extremely limited, with one newspaper coming out weekly, no radio or TV stations, and no telegraph office. A combined training program in communications-related skills and the development of more efficient communications systems should be facilitated.

Business loans for those persons trained elsewhere who wish to return and establish needed businesses in the area should be made available. The loss of our most precious asset...our childern..would then be curtailed as they found it economically feasible to come home to work. Many people love to live here in the Copper Country with its natural beauty, sports opportunities, and clean air and water...but few can afford to live here.

With a revitalized economy, there would be opportunity for building trades training, industrial jobs for local unskilled unemployed persons, and a return to the economic levels that are only remembered now as the "good old days," by a few old people. We would like to have some "good new days" too.

There are some buildings available for vocational training facilities in the area, with minimal remodeling. We are working to locate equipment and supplies to provide programs with necessary tools for training. GSA, Property Control to offices of Universities of Michigan, and other sources of used equipment have been and are being explored in order to cut costs. It looks as though the practice of giving Indians old clothes has been somewhat changed,...now sometimes we also get boxes of books. Two recent donations have furnished us with a nucleus of a college library upon which we can build, over 6,000 titles.

To summarize, the needs in vocational education in the area are three-fold: 1) vocational counseling, 2) vocational training, and 3) job opportunities. Personnel and buildings are available, to some extent. Operating expenses, equipment and supplies for in-service training of vocational counselors and for the vocational training programs themselves are needed. Business loans and other stimulus to assure the return of our young people are also needed. The revitalization of the area itself can be concurrent with this preparation of our young people for future jobs in the area. Needed goods and services, communication systems, health care, and economic opportunities could result from a program aimed at these areas simultaneously.

Hannahville Indian Reservation
Route 1
Wilson, Michigan 49896

The Hannahville Indian Community requests your assistance in helping us to secure a program for our youth.

This year, the Hannahville Council began an elementary school for its students, kindergarten through 8th grade, but the high school drop-outs are causing some concern.

This year sixteen (16) students started school at the Bark River-Harris High School, and at this time, only seven (7) are in school.

Some of our students that are drop-outs have come to our adult education program, but they are not getting high school credit for the classes.

I would like to secure some funds for vocational programs that will meet with their needs.

I would like to see an overall learning center for the educational program for the Hannahville Indian Community, beginning with pre-school through elementary through high school and vocational years. We would see that educational opportunities would be a community-varied program.

We would incorporate into the learning center some of these subjects besides the three R's:

1. Indian Culture
2. Early Childhood
3. Parent-Effective Training
4. Peer Counseling
5. Counseling
6. Career Development
7. Vocational Training
    a. Typing
    b. Home Economics

    c. Business
    d. Shop
    e. Welding
    f. Mechanics
    g. Cooking
    h. Upholstering
    i. Electrical Basics
    j. Small Appliances
    k. Horticulture
    l. Forestry
8. Teacher Sensitivity Studies

By providing this type of learning center on the Hannahville Indian Reservation, it would better prepare our Indian students so that they will be prepared to assist the Hannahville business community in its endeavors to provide Indian-controlled businesses and economic development on this reservation.

Calvin J. Isaac, Chief
Mississippi Band of Choctaw Indians
Member, National Advisory Council on
Indian Education

Indians in the eastern United States suffer many of the same problems as those in other portions of the country. These include high rates of unemployment, impoverished reservation economies, and limited opportunities for vocational education.

The unemployment rate on the Mississippi Choctaw reservation has recently been measured at almost twenty-seven percent (Spencer, Peterson, and Kim, 1974, p. 20). Unskilled workers account for forty-seven percent of those available for employment (Spencer, et al, p. 20). Semi-skilled workers account for an additional thirty-eight percent of the Choctaw population available for employment, leaving a slim fifteen percent of the population which fall in the skilled, white-collar, or professional/administrative categories.

The unemployment problem is further exacerbated by the fact that much of the reservation employment is of a temporary, or seasonal sort, or is dependent on the year-to-year funding provided largely by Federal grants for special projects.

Economic development on the reservation has been very limited due to a number of factors. These include a lack of skilled workers which would attract industry, isolation from rail transportation, and the absence of entrepreneurship skills on the part of the members of the Choctaw tribe. A small industrial park has been built on the reservation (in 1972) but the aforementioned factors have discouraged potential business enterprises from locating in it. Several small businesses have been initiated on the reservation but have failed due to the lack of management skills on the part of their owners or operators.

Central to the success of any plan of economic development is the well-educated worker, skilled in his vocation and possessed of skills that enable him to relate to his fellow workers and supervisors in a productive manner. The educational programs offered by the Bureau of Indian Affairs on my reservation simply do not achieve this outcome. Students graduating from Choctaw Central High School typically score three or more years below the national average on standardized achievement tests. Many students in the tenth grade cannot read material written at the sixth grade level. Students are apathetic and sometimes even hostile toward the environment of the school. They attend school in an atmosphere of limited expectations and smothering malaise. One investigator (Spencer, 1974) found that most students were not even aware of the wide range of employment opportunities available to them upon graduation or with further training. Students graduate who are neither prepared for the rigors of further education nor equipped with the skills needed to enter the world of work. The only programs which offer high school students the opportunity to experience a job environment are the Neighborhood Youth Corps Program operated by the Tribal Manpower Department and a Cooperative Education Program operated with a Career Education Program by the Choctaw Board of

Education. The Cooperative Education Program offers on-the-job experience and appropriate classroom training to enable students to obtain a realistic work experience while continuing their formal education.

Out of the experience of operating the Career Education Program and the Tribal Manpower Program have come some very useful insights into the problems which will have to be dealt with in improving vocational opportunities for our Tribe. Some of these insights and their significance for policy and legislation at the Federal level follow:

Skills-training, though certainly needed by the job seeker, must be accompanied by education to develop appropriate attitudes and habits which will enable the Indian worker to adjust to an environment in which the values and expectations may be different from his own. It is not novel to state that work habits and attitudes are potentially more critical than intellectual or psychomotor skills in fostering career goals among workers. These elements become even more crucial for the Indian worker, who must often learn to relate to a work environment and language foreign to his own. Federal legislation must allow Indians to develop vocational education programs which are bilingual and bicultural and which permit the incorporation of instruction and counseling in areas of personal-social job adaptation, as well as job-skills training.

Vocational education should be defined more broadly than it has in the past. Educators and their constituents at the local level have typically conceived of vocational education as a set of discrete skills-training programs appended to an often watered-down general education, and which prepared students categorized as "non-academic" for low-paying manual and service jobs.

I would suggest that this definition should be discarded in favor of one that recognizes the need to lead all students through a set of experiences which will enable them to develop career goals, make realistic decisions about career training, successfully complete that training, search for and find employment, and adapt to the demands of that employment.

For Indian students, this definition would require that Federal programs be flexible enough to allow the incorporation of activities which would promote any of the elements of that definition. The legislation should allow easy access to flexible career programs, individualized to facilitate entrance and egress upon acquisition of appropriate competences and skills.

Programs for Indians should facilitate economic development in Indian communities. Indian communities must be allowed to decide their own priorities for economic development and be permitted by Federal legislation to institute programs at any level and for any period of time necessary to provide trained personnel for the accomplishment of their economic development goals.

Often, in the past, Indians have been shuttled in and out of training programs predicated on goals foreign to local economic development. New legislation should allow us maximum flexibility in designing short-term and long-term training for a variety of careers suitable to our own economic development plans. We must be allowed to develop our own cadres of skilled workers, semi-skilled workers, professionals and paraprofessionals in any proportion that our development demands and modify our training programs as these demands change.

Vocational education should not be allowed to continue to become fractionated at the local level. The responsibilities for Indian vocational education now lie with a number of agencies at the reservation level. This fractionates and delimits the impact of the programs and often results in the initiation of programs which are contrary to Tribal development goals. Federal legislation should place a premium on encouraging consolidation of all vocational education into a sequential, coordinated structure, responsive to the needs of the Tribe at any point in time.

Vocational education can, of itself, promote development and Indian Tribes should be encouraged by Federal legislation to initiate this kind of program.

Much of the potential for economic growth on our reservation is in the encouragement of entrepreneurial enterprises. Retail food service, laundromats, groceries, transportation, and other enterprises of this sort are sorely needed in the Choctaw communities. Potential also lies in the development of other small businesses in the recreation, agribusiness and horticulture areas. The Choctaw schools should be able to inaugurate a program of training which would allow any secondary school graduate or adult who wished to assume or assist in the operation of a small business near his home community.

Much still has to be done to enable the Indian to assume his place in the free enterprise system. It was encouraging recently to hear the new Bureau of Indian Affairs' Education Director speak of the need for improving vocational education in Bureau schools. We are hopeful that the legislation upon which this group will make recommendations is able to reinforce that necessity for the kind of education which will make our children able to compete for good jobs equally with all other children in the country.

Cy Maus
Grants and Contracts Director
The Miccosukee Tribe of Indians of Florida

My name is Cy Maus. I work for the Miccosukee Tribe of Indians of Florida. I work there as Grants and Contracts Director. I have been asked by Mr. Buffalo Tiger, the Tribal Chairman of the Miccosukee Tribe, to represent the Tribe today and to present this testimony in its name.

Let me first introduce the Tribe itself. The Miccosukees were federally recognized only in 1962, but have been in Florida for centuries. The Miccosukee community is located in Dade and Collier Counties of South Florida, right in the middle of the Everglades. The Tribal headquarters are in Dade County, 35 miles west of Miami, Florida.

The Tribe has had a lot of experience with self-determination. In 1971, it was only the third Indian community in the country which contracted with the Bureau of Indian Affairs to administer its own programs. The Tribe now contracts all its programs with both the BIA and the Indian Health Service.

We wish to thank you for the opportunity to testify on this new law and on procedures for administering it. In general, the Miccosukee Tribe feels that this law is most welcome. It gives the Tribe greater control in constructing the kind of vocational training program that may work.

The Miccosukee Tribe has experienced a real need for effective vocational education. It has had a variety of programs related to employment since it was federally recognized in 1962. But most of the resources directly available to the Tribe have been literacy training or other pre-vocational or general employability training.

The Tribe's adult education program was started in 1964 and has offered literacy training and some minimal on-the-job training to persons actually employed in Tribal enterprises. In the 70's, the Tribe has been able to attract other funding for a small BIA Employment Assistance Program, a BIA Indian Action Program, a CETA program, and Department of Labor Individualized Manpower Training System Learning Center. The Learning Center provides hands-on vocational exploration and training in general employability skills, but does not advance a student beyond the pre-vocational level of training. The CETA program is really more oriented toward employment than it is to training and its long term impact on the development of skills that could command attractive salaries in the job market is quite questionable. The Indian Action and the Employment Assistance Programs seem to be the most realistically designed, and have been the most successful of the Tribal programs for actually developing vocational skills at a marketable depth. The Tribe's problem with these two programs is that they are not extensive enough to provide training in all the vocational areas needed. The Employment Assistance program has fully trained only one person in auto mechanics and the Indian Action Program has concentrated on training a half-dozen or so persons in the building trades.

Thus, the Tribe's experience with available funding sources is that even together, they cannot provide a comprehensive, well designed program that meets the needs of all persons who could benefit from vocational training and who would take advantage of it if it were offered on the reservation.

In the Tribe's own programs, massive lacunae exist. For instance, funds to provide a counselor's position are unavailable. With existing monies, only a small fraction of what should be done on the reservation can be done. There are, of course, other training resources in the South Florida area. The Dade County School system operates an annual budget of $516,000,000 and provides a full panoply of educational services including sound vocational education programs in the secondary schools, fully equipped industrial arts centers, adult vocational programs and centralized guidance and counseling services. Additional training possibilities are also available in the Dade Metropolitan Area (i.e., Greater Miami), specifically the state's vocational rehabilitation programs and CETA opportunities available through the Dade-Monroe Manpower Consortium, which offers job placement services by means of sophisticated skills and jobs data bank.

The problem with all these services available in and through the county or state is that they are not truly available to members of the Miccosukee community. The physical distance of the services from the Miccosukee community is just one of the problems -- perhaps the least important. But even this is not insignificant. The nearest services are 40 miles distant or at least one hour travel time away. The cultural distance between the training resources and the Miccosukee client is even greater and had proven to be generally impossible for people at Miccosukee to span. To get a realistic look at the problem at Miccosukee, one has to understand more of what is referred to here as "cultural distance." First, not unlike other reservation Indians, the Miccosukees do not as a group really wish to seek careers off the reservation. But the training programs off-reservation are all geared to future employment in major metropolitan areas. Secondly, to take advantage of Dade County services, the Indian students have almost to begin acting and feeling like non-Indians. For instance, they must fit into a huge system's scheduling of activities. They must begin to compete for spaces in the training program, for an instructor's attention, eventually for a placement in a job.

Thirdly, for most teenagers and young adults, full-time training without an employment component is economically impossible. Many persons have begun families by the time they are sixteen or seventeen, and must depend on a stable income. So, education or training must be fit in with one's efforts to earn a living.

Finally, non-Indian education itself is so new for the Miccosukees that there is no tradition yet that youngsters will stay in school or in a trainig program until fully prepared for a career. Miccosukees never had a school until 1962. They have their own high school for the first time this year. Hopefully, if a comprehensive program for full career and vocational education can be developed on-reservation younger people can gradually be convinced that it is in their best interest to gain skills that can assure them of attractive incomes.

The whole tenor of this testimony then should be apparent. For the Miccosukees, we feel that a community based program is essential. We feel that a total curriculum beginning at the latest in the 7th year of school and running through high school and perhaps one or two years of on-the-job apprenticeship must be developed. We feel that we need some way to fund a full-time counseling service to assist school-aged persons and adults to develop realistic career lines and to plan training programs for them. We feel that we need training programs which have job components in them, either by way of work-study arrangements or by on-the-job training with released time arrangements for continuing academic education. We feel we need to develop training programs which relate directly to the future job market of this community so that Indians do not need to assimilate into the majority culture to gain their livelihood. Further details backing up these statements are available in the Tribe's Overall Economic Development Plan.

What does all this have to do with the new law? The Tribe wishes to go on record as strongly in favor of PL 94-482, particularly in so far as it recognizes the specificity of Indians' needs in the area of vocational training. But even more particularly, the Tribe is very favorable to the provision allowing tribes to contract with the Commissioner "to plan, conduct and administer programs... which are authorized by and consistent with the purposes of this Act..." In this regard, however, the Tribe would also like to express its concern. Our initial reading of the new legislation leads us to conclude that a procedure is being set up to allow the Tribe to contract directly with USOE, not through the Bureau of Indian Affairs. The Tribe is anxious for clarification on this matter, as it is not clear that this procedure is preferable to going through the BIA. The BIA does have much experience in dealing with tribes which other federal agencies lack, even when they possess an Indian Office or an Indian desk. Furthermore, as far as funding is concerned, the Tribe's experience with BIA programs has generally been a bit more profitable than with other agencies. Often we see legislation like this from HEW lasting three years or so, after which the grants are cut off and successful programs have to be discarded. In BIA programs, our experience has been that funding is generally maintained at least at the level of the previous year or some base level. Finally, our experience has been that a lot of the procurement regulations which are standard for government contracts need some enlightened application in the case when Indian tribes are the contractors. We have had much better success in getting the BIA to understand the uniqueness of the Indians' legal status and other circumstances than general contracting or procurement offices of other federal agencies.

Finally, we strongly urge that the tribes themselves be strongly represented in the formulation of the regulations through which this law will be implemented. We feel that the Tribes with experience in contracting have experiences which can assist the development of procedures which are sound and maintain high levels of accountability but which are also realistic. We ask that these tribes be involved not only in reviewing and discussing regulations, but even in developing the original structure and language of these regulations.

Again, the Miccosukee Tribe appreciates this opportunity to address you and to offer this testimoly.

Thank you.

Bruce McConnell
Vocational Education Consultant
Wisconsin Board of Vocational-Technical
and Adult Education

My remarks regarding the Educational Amendments of 1976, Title II Vocational Education are from the perspective of post-secondary vocational-technical education. My comments are as a non-Indian employed by the State Vocational Education agency. While I am in no way speaking as a representative of any Wisconsin Indian groups, I have first presented these comments to Mr. Charles McGeshik, a Chippewa Indian and President of the Great Lakes Intertribal Council, Inc. This Council represents the six bands of the Chippewa, the Oneida, Potawatomi, Menominee, Stockbridge-Munsee, and Winnebago tribes as well as the urban Indians. I also made this report before the Great Lakes Intertribal Council Education Committee, yesterday, January 11. This committee is made up of 32 Indian leaders, primarily representatives of tribal educational committees. If there had been opposition or disagreement to any of the following remarks, they would, of course, have been made. Therefore, this testimony should not be in conflict with any of the identified educational needs or objectives of Wisconsin Indians.

The 1970 Census reports 18,776 Indians residing in Wisconsin, with 7,439 in urban areas and 10,963 in rural non-farm areas and 374 on farms. This would rank Wisconsin as 11th in the nation in Indian population, close to Minnesota at 22,322, but far behind Oklahoma at 96,803. How accurate the census figures are, however, is questionable. Tribal census in Wisconsin indicates a population of Native Americans in excess of 30,000 not 18,776. This would indicate that three-fourths of one percent of the Wisconsin population is identified as Indian.

Our major concern in Wisconsin regarding the Educational Amendments of 1976, especially the 1% set-aside is that it not result in less money being available to provide vocational education to Wisconsin Indians. With only 2.5% of the total U. S. Indian population an allocation of 2.5% of the approximately $8.5 million available would provide only $212,500 to Wisconsin. If this would be an increase in funds available to provide vocational education, that would be excellent. But if local vocational districts and state agencies consider the set-aside as taking care of Indian vocational educational needs and no longer provide the matching funds now provided, a substantial decrease in funding would occur. This is a very real problem and must be faced in drafting rules and regulations.

For example, there are approximately 500 Native Americans enrolled in various public post-secondary vocational education programs in the state last year. In addition to the various federal student financial aid, including B.I.A. funding, the State of Wisconsin provided $185,732 in State Indian Grants.

In regard to specific programs for Indians, at the present time there is:

1. A counseling project, three Native American counselors serving Native Americans in three districts in a consortium approach. (Funded for $56,000 in Vocational Education Act funds, and $6,200 local in-kind local matching for a total of $62,200.)

2. Two Native Americans outreach liaison-recruiter counselors in Milwaukee. (Funded $16,827 through Vocational Education Act funds, $20,567 local funds for a total of $37,394.)

3. Exploratory Office of Education program for Native Americans. ($1,848 Vocational Education Act funds, $2,258 in local funds for a total of $4,106.)

4. A Building Materials program for Native Americans. (Funded $9,913 with Vocational Education Act funds, $12,117 in local funds for a total of $22,030.)

5. Instruction to currently employed Native Americans to upgrade skills. (Funded at $25,493 in Federal Vocational Education Act funds.)

6. Two persons have been employed at the Indian head District to provide training in supervisory-management skills and fiscal and accounting procedures on four reservations. The approach will use techniques similar to the Young and Adult Farmer Program.

Milwaukee Area Technical College, one of the 16 VTAE Districts in Wisconsin, also employs an Indian teacher counselor. This person teaches Indian History and Philosophy and assists in making the financial aid program better able to meet the needs of individual Indians. Of a total of approximately $53,000 spent in Milwaukee for the three special Indian educational positions only $16,827 comes from Vocational Education Act funds.

Nicolet College and Technical Institute, also one of the VTAE districts in Wisconsin, conducts, in cooperation with the University of Wisconsin, Milwaukee, a special Woodland Indian Culture program each summer. The program takes a vocational approach to Indian History and Culture. The program carried eight anthropology credits and consists of camping out for six weeks in the Northern Wisconsin woods and being taught the history and culture including language by a staff of all Indian educators. Last year one-half of the class was Indian and one-half non-Indian. No vocational education funds are used in this project.

In addition, this district offers several voc-ed courses on the reservations, maintains permanent learning centers in two reservations, and employs an Indian counselor. These activities are primarily or solely funded with local funds. The district also is co-operating in training Indians for positions with the Department of Natural Resources and the Forest Service as well as co-operating with the local high schools in providing special programs for Indians. Nicolet is just beginning a language program whereby both Potawatomi and Chippewa will be offered.

We are in support of attempts to provide more vocational education resources to Native Americans. We also support the direct contracting by tribal groups. However, the rules and regulations must insure that local district and state efforts are not supplanted.

Consideration should also be given to providing opportunities for consortiums of tribes or bands to contract for assistance under this Act. In Wisconsin it is difficult for the Great Lakes Intertribal Council to fund its educational component. If groups such as the Council could contract on a statewide basis for partial support for this component under the Act, it would be very beneficial to Indian vocational education. The most pressing vocational educational needs of Native Americans are those needs identified by the tribes. Efforts to strengthen the ability of the tribes to identify and seek or develop programs to meet these identified needs must be given the highest priority.

Pleasant Point Reservation
Perry, Maine 04667

James G. Sappier, Coordinator
Passamaquoddy Tribe
Pleasant Point Reservation

Thank you very much for this invitation to present testimony on the Educational Amendments of 1976 P.L. 94-482.

My name is James G. Sappier, a Penobscot Indian from Maine and currently employed as the Tribal Coordinator for the Passamaquoddy Tribe, Pleasant Point Reservation. Four months ago I received a Presidential appointment to the National Advisory Council on Indian Education. My term of appointment is one year. NACIE has five committees of which I serve as an alternate member on the Proposals, Rules and Regulations Committee and a member of the Government Inter-Agency Committee. The latter committee becomes involved with other educational programs as that program relates to Indians, or, should relate to Indians. As a NACIE member I extend to you any cooperation and assistance that our office can provide, and would like you and the NACVE staff to keep our office apprised of the many issues and problems that hamper the success of Indian Vocational Education. NACIE, currently, has had a budget cut and will have difficulty fulfilling its own statutory responsibility. Irregardless, NACIE members have agreed to continue on with activities of pursuing better education for Indians.

*An immediate recommendation for change would be to change your name to the NACVE Task Force on Indian Vocational Education. The reasoning behind this recommendation rests with the transition of O.E.O. Indian Desk to the Office of Native American Programs. ONAP proceeded to undertake responsibility for all groups without increasing their budget or adequately serving the Indian Tribes (The mission of O.E.O Indian Desk was to serve Indian Tribes and organizations). Vocational Education in the U. S. is perhaps 100 years old, funded under various acts, i.e., Morrill Act of 1862 pertaining to funding of land-grant colleges; Smith-Lever Act of 1914 grants to States; Smith-Hughes Act of 1917; George-Deen Act of 1936; George-Barden Act of 1946; National Defense Education Act of 1958 (P.L. 864); the Vocational Education Act of 1963, and, today, we are asking to comment on the Educational Amendments of 1976 Title II Vocational Education, Sec. 201, and 202, Title I Vocational Education.

In the Federal Register, dated November 10, 1976, page 49742 states,

> "Indians. The Commissioner is to reserve funds for contracts for vocational education with Indian Tribes and organizations and for programs to be operated by the Bureau of Indian Affairs."

In the New England States and other Eastern States many of the Tribes do not, or are not, considered eligible for certain programs because most Federal agencies receive listings from the Bureau of Indian Affairs, qualifying or disqualifying Tribes and organizations. This practice should not be allowed.

In cases of having not received dollars from Indian set aside resources, the Tribes must then go to the State level, requesting assistance, services, and resources. State Boards and Advisory Councils are not amenable to Indians, and Indians are not represented on these elected or appointed State Boards, Councils, Authorities or Commissions. Indians in New England and Eastern United States are discriminately "left out", when program allocation time comes around.

* The NACVE should not allow only "BIA listings" to qualify applicants or grantees but should request assistance from other Indian Education groups as OIE, NACIE, etc.

* The NACVE should mandate that State Advisory Boards or Councils have Indian Representation, especially in States where Indian Education programs exist.

In all those Acts mentioned above from 1862 to the present time, the application of vocational education for Indians in New England has not been available. There are circumstances of course which are detrimental; access to the educational facility warrants leaving the reservation or home for not only during school but for employment; economic means of the family for student participation in extensive travel, room and board, and the costs of educationally related materials; and, in many cases class room discrimination is apparent where non-Indian teachers do not understand language difficulties of bi-lingual students. Indian students have been and are being counselled out of taking college courses and other higher educational courses at local high schools and vocational education is not available. Local companies in many cases will not employ Co-op students; for that matter Indian adults aren't employed. The Tribes eventually end up with extremely high unemployment rates, which forces Tribal Councils into economic development projects, usually construction, for continuous employment. Economic development on practically all the reservations suffers from unskilled workers performing and competing with others in their fields. For each Tribe these seven categories of vocational education are sorely needed: Trade and industrial, office and business, distributive, agricultural, home economics, health occupations and technical. Reservation development plans reflect these needs.

* Where ever possible the NACVE should establish a student supplemental program to alleviate the costs of Voc. Ed. students and their families for costs of tuition, insurances, room & board, travel, books and related costs.

* The NACVE should mandate compliance by local companies and schools to increase Indian participation in Voc. Ed. programs.

* The NACVE should recommend that all matching requirements of Federal and local funds be removed for Indian Tribes and organizations.

* The NACVE should recommend that priority-in-participation of grants awarded be given to Indians, besides the 1% set aside, and that NACVE be charged with the responsibility to ensure that States comply in all other categories of Voc. Ed. assistance with the priority.

* The NACVE should bring together those Indian vocational educational organizations to develop standards and implementation of those standards relating to certification and accreditation.

* The NACVE should not by-pass off-reservation Indian organizations, urban and rural, when considering State plans.

NARRATIVE (Jan. 1977)

At first, because of nonexistent and later inadequate educational systems, many Indian adults have no marketable skills and some lack even those basic skills which would allow them to enter and function successfully in manpower development programs as well as secure private sector employment. Consequently, unemployment and underemployment and their social problems exist to the detriment of Indian people in the Northeast, both reservation, rural off-reservation, and urban. This can be seen in (1) the extraordinary unemployment rates among Indian adults and older adolescents: 60% on Maine reservations and 55% among Indian people in Boston; (2) the average educational levels of Indian population: 8.0 in Maine and 7.4 in Boston: (3) the per capita incomes among Indian families: $1500 in Maine; $1700 in Boston; (4) the population percentages who have received any post-secondary education - only 5% in Maine and 4% in Boston; and (5) the number of families with incomes falling below the poverty level: 89% in Maine and 72% in Boston. Unfortunately Indian youngsters today, through their own inadequate educational experiences, seem destined for the same low expectations: lack of education, occupational skills and lifecoping skills which plague present-day adults.

Indian students--especially teenagers, given the nature of the cross-cultural pressures these youngsters experience, and given the fact that they only rarely see Indian people functioning successfully as role models, are finding no relationship between education and the world of work: much of what happens in the classroom has little to do with what is happening outside, particularly at home in Indian Communities.

Both Indian adults and adolescents now can be paid to share these characteristics:

* difficulty in using personal and professional resources to locate employment

* difficulty in identifying and securing placement in job training programs

* difficulty in arriving at realistic employment goals

Further, occupational stereotyping seriously affects the self-concept and job-seeking point of view of many members of the target population and parental socio-economic status acts as a limitation on the occupational choices considered by their children.

On reservations and in urban Indian centers there is a serious shortage of skilled workers and technicians among Tribal members in almost every employment area: health, education, construction, law enforcement, secretarial, administrative, social services, and forestry. Indian tribes and organizations have a great need for vocational education monies to be used in developing skilled workers from among their own members by using combined career development/work-experience/vocational education programs. Clearly, Indian people can generate a greater impact within Indian Communities than can the non-Indians whom the tribe is now forced to employ in the absence of trained Indian people.

Very few Indian people have participated in or are likely to participate in existing, non-Indian vocational education programs - a manifestation of Indian people's reluctance to participate in learning situations in which no one speaks their language and which are inconsistent with their language and which are inconsistent with their culture. Also, Indian communities cannot rely solely on public schools - secondary and vocational - vocational education due to:

- the high dropout rate of Indian adolescents
- the Indian students being culturally and experientially unable to extract the expected benefits vocational education could offer
- the strong likelihood that a special vocational skills training project would be preoccupied with the problems of members of larger - in terms of members population groups - and would not be addressed to the Indian student. The National Indian Manpower Force found that, conceptually and operationally, manpower programs in urban areas were aimed at persons who were members of an urban sub-culture and were not designed for American Indians from a rural background and who have a distinct culture. NIMTF stated its concern as follows:

  1. Most urban manpower programs...are planned, funded, structured and managed with no regard for potential Indian participants.
  2. Existing urban manpower programs are dominated by white and non-Indian minority groups, none of whom are likely to be aware of or sensitive to Indian problems. Seldom are there Indians on the staff or among the trainees in these programs to whom Indian trainees or job applicants can relate. As a result, Indian people avoid most urban manpower programs.
  3. With few exceptions, the existing manpower system has made no effort to locate, identify, or perform any type of outreach among those Indians in urban areas. Outreach is one of the most vital functions in an Indian manpower program. Quoted in Indian Education Confronts the Seventies, Vol. II, p. 73, "Theoretical Considerations in Indian Education," Vine Deloria, Jr., ed. American Indian Resource Associates, Oglala, S. Dakota and Navajo Community College, Tsaile, Arizona, 1974.

Some other thoughts

Vocational education money in an Indian set-circle should have Indian input in the regulation development. And, Indian applicants should not be forced to follow the same regulations if said regulations prevent the development of programs that are needed in particular communities and that are culturally unreasonable to their communities.

Very often vocational education priorities address what is perceived in Washington, D.C. as a national need but in fact, such priorities may be patently meaningless for Indian groups which have their own very particular needs - i.e., Pleasant Point may need to train people to work on the energy project: local communities should be allowed to set their own priorities.

The Indian set-aside for voc ed should allow for stipends for participants in vocational training. Very few potential participants can afford the hiring of full time voc. ed. training. Those individuals who could benefit most from such training usually have the heaviest financial and family obligations - and, frankly, could use the motivation that money to pay bills provides. One argument may be made that Title III CETA funds are available for urbans. Yet it is clear that CETA dollars are inadequate and restrictive, particularly since CETA allocations are based on U. S. Census population figures, which have been documented to be in gross error when compared to Tribal Census figures.

Further, a 1% set-aside for Indians seems ludicrous, particularly given the unemployment rates among Indian people - both on and off the reservation.

It seems too that this group could be reminded of the separate legal status of Indian people - you are not simply another ethnic or minority group - but a distinct, separate population group with a legal right to remain a separate people. And - a long, long history of maintenance of tribal lifeways.

Voc. Ed. should not be reviewed as a means to facilitate assimilation into the larger culture. It must be available to Indian groups to be used to maintain communities if that is the wish of the community.

Voc. Ed. regulations need to provide a means by which program approaches can be pluralistic - dealing with all the factors that affect the client's life: housing, health, counseling, basic education, etc.

Minerva White, Director
Native American Special Services
Program
New York State

Within this testimony, I am using my own district as an example because I am familiar with the program our Mohawk students are involved with, and also because it is similar to other programs across New York State.

The vocational or occupational education our students receive is a component service of the Board of Cooperative Educational Services (B.O.C.E.S. Program). This program operates on a cross contractual shared basis and serves 10 component public school districts within a tri-county area. The occupational education program for high school students offers courses integrated with the general education facilities:

1. Adirondack Center - Located 2 miles outside of Saranac Lake, NY, approximately 160 miles road trip from the Mohawk Reservation.

2. North Franklin Education Center - located in Malone, NY, 52 miles road trip from Mohawk Reservation. The Mohawk students attend the latter spending 1/2 a day in their local high school and traveling via school bus, to the center for their remaining 1/2 day.

Examples of course offerings are:

Auto Mechanics I & II
Auto Services I & II
Heating & Refigeration I & II
Food Services I & II
Child Care I & II
Conservation I & II
Home Services I & II
Small Engine I & II
Office Practice I & II
Electrical Operations I & II
Agriculture Mechanics I & II
Health Assisting I
Cosmotology
Building Trades I & II

Problems:

1. Because vocational education is only one component of the B.O.C.E.S. program the program is limited in space and design to offer a well structured program.

*2. Because this program operates on a cross contractual shared basis, schools are limited in the numbers of students they can enroll because it is based on apportionment. I submit the following example:

Total High School student enrollment	550
Total High School Indian enrollment	185

---

*This is an ideal situation that exists if there is active Indian representation on a school board of education.

Indian students = 1/3 of 550 = 1/3 of school slots

Present status at Voc-tech:

# of Indian H.S. students	# of Indian Vo-tech students
Grade 9 - 44	1
Grade 10 - 56	2
Grade 11 - 43	8
Grade 12 - 42	1
185	12

3. Course offerings are also based on the interest of a majority of the component school districts. This is not always reflective of Indian students' desires nor does it meet their needs.

4. Because the vo-tech program is integrated with the general education program or lower tract of our school district the following occurs:

   A. A stigma is attached to these students. Parents, teachers administrators and other students have often expressed "that's where the dummies go." As a result, we have students who are genuinely interested, but will not attend. It also entices many students to use this means as an easy way out of high school.

   B. Our present set-up is an easy way out and short changes the student. The general education high school courses vo-tech students take are: English, General Math, Social Studies and Physical Education. This curriculum guarantees us an unsuccessful end-product, because of the lack of information and knowledge of what vocational education is and when and how to pursue it.

5. The relationship between secondary and post-secondary vocational institutions is nil. Vo-tech high school students are totally unprepared to continue their vocational educational goals at a two-year or community college because these students have not taken the proper math subjects, or enough of it. Neither have they taken any science subjects that are necessary to provide them the proper background for technology-type courses. This immediately places them in a remedial studies and catch-up situation at these institutions.

6. The existing program for our high school students also does not prepare them for the training programs offered by industry or unions if they have the opportunity of acceptance. Nor does it prepare them to enter into small businesses.

7. B.O.C.E.S. also offers a program for adults, but these programs are self-supporting through fees paid by the participants. The course offerings are:

   Auto Mechanics
   Oil Burner Repair & Plumbing
   Welding
   Carpentry - (trade) cabinet making
   Electricity
   Small Engines
   Bookkeeping
   Typewriting

   Problems:

   a. Cost of participating
   b. Travel distance and cost
   c. No courses offered in sound fiscal management

Recommendations:

1. Indian control of vocational programs.

2. Give us (Indians) the opportunity of running our own programs. It would seem to me that if we can identify our problems, we can also design, administer and implement successful programs to rectify these problems.

3. Each individual tribe should be able to establish its own priorities, goals and objectives as they relate to each of our specific social - economic conditions as well as those around us.

4. Each program should be designed to incorporate the preparatory requirements of surrounding institutions which offer advanced training programs.

ORAL STATEMENTS MADE BY:

Mr. Louis Bruce
(former U.S. Commissioner, BIA)
Washington, D. C.

Mr. Wayne A. Newell
Indian Township
Princeton, Maine

Mr. Max Osceola, Jr.,
Education Coordinator
Seminole Tribe
Hollywood, Florida

Mr. Leo Peters
Wampanoag
Mashpee, Massachusetts

Mr. John Stevens, Tribal Governor
Passamaquoddy Tribe
Princeton, Maine

Mr. Stu Tonemah
Acting Executive Director
National Advisory Council on Indian Education
Washington, D. C.

ADDITIONAL DOCUMENTATION SUBMITTED

Anderson, A. T. American Indian Training With Specific Reference to Vocational Education. January 12, 1977. Organizational Charts, Basic Situations and Considerations for Union Carbide Industrial Training, West Virginia Industrial Training Center, and Organizations Cooperating in Industrial Training Program, Kanawaha County, West Virginia.

_____American Indian Education for Resource Development. September, 1976.

_____American Indian Policy Review Commission. "Summary, Task Force Reports." May, 1976.

_____five photographs of materials developed for the American Indian Shelter Program.

Meyer, William. Native Americans: The New Indian Resistance. New York; International Publishers. 1971.

Miccosukee Tribe of Indians of Florida. Overall Economic Development Plan. November, 1976.

Michigan Department of Education. Michigan Educational Statistics 1975-76. Lansing, Michigan.

_____"A Position Statement on Indian Education in Michigan with Recommendations and Guidelines." November, 1973.

Pleasant Point Reservation, Maine. "Alliance and Friendship." A treaty entered into and concluded by and between the Governor of the State of Massachusetts Bay and the Delegates of the St. John's and Mickmac Tribes of Indians, 1776.

APPENDIX A

Public Law 94-482

"(B)(i) From the remainder of the sums appropriated pursuant to section 102(a), the Commissioner is authorized to reserve for purposes of this subparagraph an amount approximately equivalent to the same percentage of that appropriation as the population aged fifteen to twenty-four, inclusive, which is eligible to receive educational benefits as Indians from the Bureau of Indian Affairs is to the total population of all the States aged fifteen to twenty-four, inclusive, except that such amount shall not exceed 1 per centum of such remaining appropriation.

"(ii) For purposes of this subparagraph, the term 'Act of April 16, 1934' means the Act entitled 'An Act authorizing the Secretary of the Interior to arrange with States or territories for the education, medical attention, relief of distress, and social welfare of Indians, and for other purposes', enacted April 16, 1934 (48 Stat. 596; 25 U.S.C. 452–457).

"(iii) The Commissioner is directed, upon the request of any Indian tribe which [has contracted] with the Secretary of the Interior for the administration of programs under the Indian Self-Determination Act or under the Act of April 16, 1934, to enter into a contract or contracts with any tribal organization of any such Indian tribe to plan, conduct, and administer programs, or portions thereof, which are authorized by and consistent with the purposes of this Act, except that such contracts shall be subject to the terms and conditions of section 102 of the Indian Self-Determination Act and shall be conducted in accordance with the provisions of sections 4, 5, and 6 of the Act of April 16, 1934, which are relevant to the programs administered under this sentence. From any remaining funds reserved pursuant to division (i) of this subparagraph (B), the Commissioner is authorized to enter into an agreement with the Commissioner of the Bureau of Indian Affairs for the operation of vocational education programs authorized by this Act in institutions serving Indians described in division (i) of this subparagraph (B), and the Secretary of the Interior is authorized to receive these funds for that purpose. [For the purposes of this Act, the Bureau of Indian Affairs shall be deemed to be a State board; and all the provisions of this Act shall be applicable to the Bureau as if it were a State board.]

This section was changed by P.L. 95-40, enacted June 3, 1977, which makes certain technical amendments to P.L. 94-482.

Section 103(a)(1)(B)(iii) is amended by striking out "has contracted"--as bracketed above--and inserting in lieu thereof "is eligible to contract."

It is also amended by striking out the last sentence--in brackets above--and inserting in lieu thereof the following:

"Beginning in the fiscal year 1979, the Bureau of Indian Affairs shall expend an amount equal to the amount made available under this subparagraph to pay a part of the costs of programs funded under this subparagraph. During each of the fiscal years covered by this subparagraph, the Bureau of Indian Affairs shall expend no less than the amount expended during the prior fiscal year on vocational education programs, services, and activities. The Commissioner and the Commissioner of Indian Affairs shall jointly prepare a plan for the expenditure of funds made available and for the evaluation of programs assisted under this subparagraph. Upon the completion of a joint plan for the expenditure of these funds and the evaluation of the programs, the Commissioner shall assume responsibility for the administration of the program, with the assistance and consultation of the Bureau of Indian Affairs.".

APPENDIX B

SURVEY OF INDIAN LEADERS ON THE EFFECTIVENESS OF VOCATIONAL EDUCATION

Introduction:

Please answer the following questions regarding the availability and effectiveness of vocational education in meeting the needs of your tribal people. If a number is requested and the information you have is estimated, please provide the best possible estimate, according to your judgement.

1. How many of your tribal people, age 16-20, took courses in vocational education last year?_______ How many were males?_______

   What occupations were these people being trained to fill?

   ____
   ____
   ____
   ____

2. How many of your tribal people, age 21-30, took courses in vocational education last year?_______ How many were males?_______

   What occupations were these people being trained to fill?

   ____
   ____
   ____
   ____

3. How many of your tribal people, age 30 and over, took courses in vocational education last year?_______ How many were males?_______

   What occupations were these people being trained to fill?

   ____
   ____
   ____
   ____

4. Please check below the type (or types) of schools these people attend for their vocational courses:

   _____ public high school

   _____ public 2-year technical school or community/junior college

   _____ BIA school

   _____ Mission school

   _____ Other private school -- school name:____________________

   _____ CETA skills training center (manpower training program)

5. How far do the students have to travel to attend schools which have vocational courses?______miles

6. Does the school (or schools) provide transportation for Indian students?______

7. Does the school (or schools) provide boarding for Indian students?______

8. How many of your tribal people completed vocational courses, graduated, or received a certificate or degree after taking vocational courses last year?______

9. How many got jobs in the occupation for which they were trained?_______

10. How many left school without completing their vocational courses last year?______

11. How many of those who left school without completing are now employed?______

12. Do you believe that vocational education prepares the students from your tribe to be employed? _______

Please provide any other information you believe will help us to understand whether or not vocational education is available to your people and meets their employment needs:

Thank you for your help.

*U.S. GOVERNMENT PRINTING OFFICE:1977 241-055/2070 1-3